THE COLLEGE

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The College

Cover: Marble statuette of Socrates (d. 399 B.C.). Copy of a Greek original of the fourth century B.C. In the British Museum.

The College is a publication for friends of St. John's College and for those who might become friends of the College, if they came to know it. Our aim is to indicate, within the limitations of the magazine form, why, in our opinion, St. John's comes closer than any other college in the nation to being what a college should be.

If ever well placed beacon lights were needed by American education it is now. By publishing articles about the work of the College, articles reflecting the distinctive life of the mind that is the College, we hope to add a watt or two to the beacon light that is St. John's. (Ed.)

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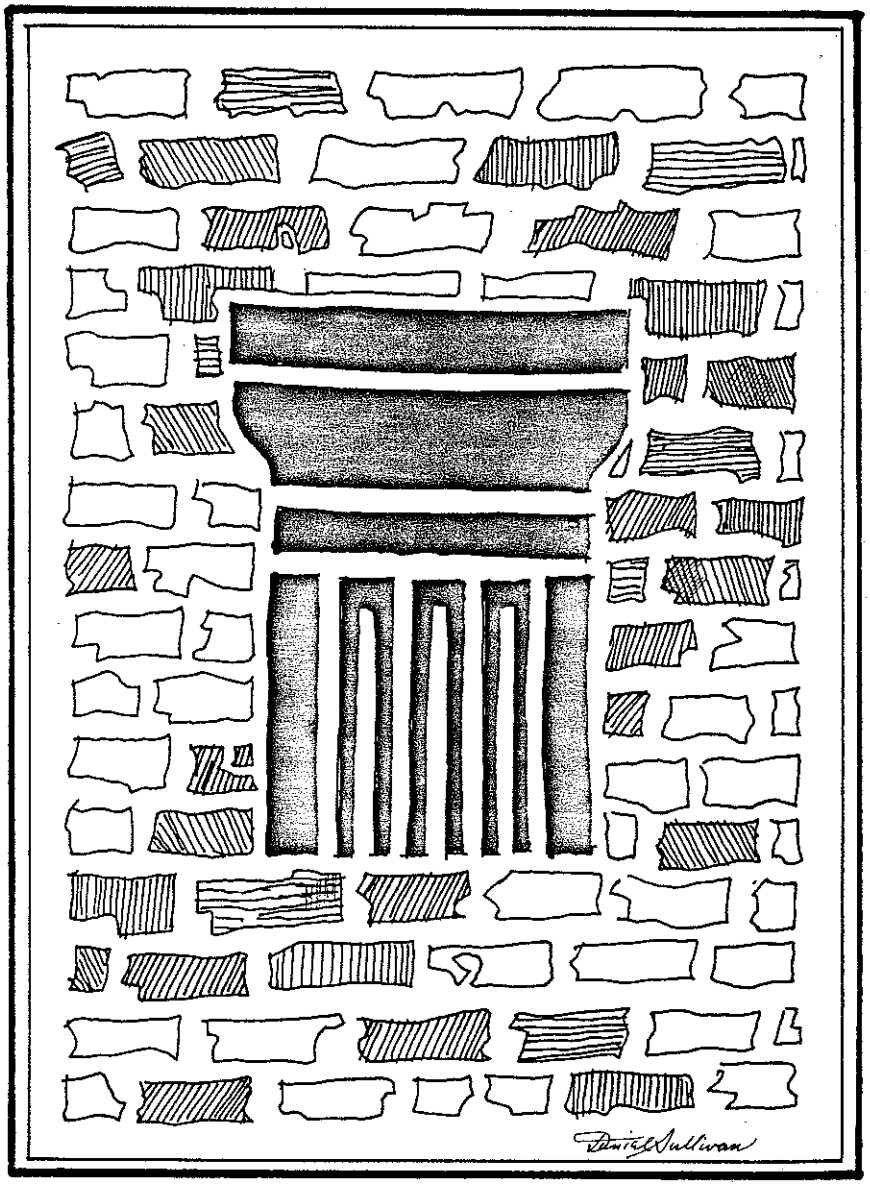


In the April Issue:

A World I Never Made*

By JOHN S. KIEFFER

In one of A. E. Housman's poems there is this couplet:

I alone and sore afraid
In a world I never made.

James T. Farrell chose the second of these lines as the title for his Studs Lonigan trilogy. The note of self-pity and alienation is all too evident and seems to express what many young people today are feeling. Yet the same disclaimer about world making is found in Augustine's *Confessions*, and there it serves as a starting point for the saint's joyous search for the true maker of the world. Between these two extremes, of alienation and reconciliation, the dialectic of the liberal arts tradition tends to oscillate.

That you were born into a world you never made goes without saying: all of us are. The lesson I draw from Farrell's trilogy is that though you did not make the world, you can, without half trying, make a mess of it. The whine of self-pity separates the one who feels this way from the world, makes of him a passive object, and while he is being ground up by the world he never made he is in turn making it a messy place.

How this sort of thing may happen becomes clear when you examine what we mean by the world and what our relation to it is. We come into a world we never made, but we come into it as a part of it and not as an object set over against it. In the first and broadest sense, the word "world" means the physical universe. Far, then, from making a world, you are made by it. Whatever possibilities lie before you are conditioned by your physical being as a human animal. Your bodies take nourishment from the physical environment and are subject to natural laws—gravitation, growth and decay, change of many kinds. As participants in natural processes men are not merely takers from a fixed surrounding; they give as well as take and so in some way contribute to the continual making of the world. We are, all of us, as Plato saw with poetic vision, part of a greater animal, the cosmos.

The world that we come into and that we never made is a human world, presupposing the physical, of course, but transcending it. A way of seeing symbolically the meaning of the human world is to think of two of the most important events in the early life of newcomers to the world. These are the infant's first word and his first step. With these he is initiated into the world of man. They are the true beginnings of the liberal arts. With speech the animal perceptions that have constituted his world are given meaning through names. With steps and walking the child begins to interact with the spatial world, to count and to measure and to achieve balance and rhythm. Of itself, locomotion is characteristic of most animals. It becomes human and liberal in combination with speech.

To be human, then, is to be able to give names to patches of experience, which we call things in the most general sense. Once the nascent human being finds that things have names, the world of his experience becomes intelligible. But already, in showing him that things have names, the world has played a trick on him. He is bound to think for a while that names are somehow innate in things and to confuse the thing and its name. Nevertheless, the great power of names is that it frees one from bondage to the immediate and the particular. The name unites diverse particulars under one heading and enables the child to see something as persisting through change. Thus he can have a sense of the identity of himself and the world. He is also able to communicate with others and so enter into the world of men. With names, for the first time, a sense of the unknown arises, and its fascination draws him into ventures that extend his horizons, making the world a bigger place for him. One must sup-

* Lecture given by Dean Kieffer on the Annapolis campus, September 20, 1968.

John S. Kieffer, classicist, tutor, retiring Dean (1962-1969) and former President (1947-1949) of St. John's College, is one of that small band of tutors which preceded and remained with the new, i.e., traditional, program of liberal arts instituted at the College in 1937. Dean Kieffer received his B.A. and M.A. from Harvard University and his Ph.D. from The Johns Hopkins University. He has been with the College since 1929. In 1964 the Johns Hopkins University Press published his *Galen's Institutio Logica—English Translation, Introduction, and Commentary.*

pose that for animals there is no unknown as such. The world they live in is known in the mode of familiarity and to them nothing is unknown, but their world is a very restricted one. The fact that the unknown exists for men is expressed by Plato and Aristotle when they say that philosophy begins in wonder.

Capacity for language is the natural endowment by which the world makes the individual. As linguistic skill develops, the growing human being acquires his native language, so called, and at first accepts the world that language reveals to him, partly trapped, as we have seen, by the easy confusion of word and thing. In the stricter sense, the liberal arts are the reflections on language, the conscious study and practice, in the light of great models, that come with schooling. It is this systematic study that frees a man from the tyranny of words, as Stuart Chase once called it, and allows him to pass from the stage of a slave to linguistic habit and become a master of his tongue. Although we are born into a world of language we never made, language as an art is one of the fundamental means of achieving freedom and participating in the ongoing making of the ever-changing world.

The other branch of the liberal arts is mathematics. I have suggested that it is by walking that we enter into the mathematical world. Walking habituates us to counting and measuring. We find we have a different power over our world from the power that names give us. Whereas by pointing and through names we can join with our fellows in understanding our world, through walking around in it we can come into close physical contact with its parts and gradually learn its shape and extent. Yet mathematics depends on language. Our counting and measuring, which we do by moving around, must still be made intelligible through a set of names: the numbers with which we count, and the units with which we measure. The use of language gains something in return from mathematics. Counting and measurement are precise operations. Ordinary language is imprecise. The name, by virtue of its potential generality, does not correspond exactly with the thing it names. This is the starting point for metaphor and analogy, but it is also the source of fallacy and misjudgment. The names that assist the process of counting and measuring, however, force us into precision. The numbers by which we count are exactly what they are and stand in an order to each other. The units of measurement, too, must be fixed and exact. Thus in the mathematical sciences there is a corrective for the imprecision of language and a paradigm for precision in other subjects than mathematics.

The faculties of the intellect and brain that give men the capacity to acquire the arts of grammar, rhetoric, and dialectic on the one hand and the arts of arithmetic and geometry on the other do not become actual without teaching and learning. In this respect they are different from the perhaps more fundamental faculty of sight. Man's first awareness of the world is through his eyes and ears and the other senses, but it is only as the arts develop that he stops being an uncomprehending spectator, a detached observer, and becomes a participant with ever-growing awareness. The learning of the liberal arts, insofar as we as a college are concerned, is a reflective process and a combination of theory and practice, or, if you will, of science and art. We study the structure of language and of particular languages; we learn arithmetic and geometry in a systematic way. In acquiring the sciences of the liberal arts we are dealing with the reasons governing what we have been doing naturally since we learned to talk and listen, to walk around and feel the extent of our world. Along with the reflective understanding that our tutorials help us to develop we simultaneously practice the arts of the liberal understanding. We read and ponder and discuss; we observe, experiment, work problems. Liberal education, therefore, requires both reflection and participation, contemplation of the liberal structure of our world and participation in it, vicariously, perhaps, through reading but directly through the discipline of thinking and writing and talking.

With the liberal arts men have shaped the world into which we are born and have recorded the work of those who have been the great shapers. It follows first, therefore, that every new human being in a world he never made is forced to conform to that world, on pain of losing his very humanity. A few years ago it was fashionable to decry "conformity" and to make a fetish of eccentricity. Nevertheless, conformity, in the sense I have described, is essential. As I have already pointed out, the liberal arts are dangerous and can mislead. Through men's lack of understanding of the nature of words in relation to things, it has come to pass that the world into which we come, the world made by previous generations, can and does contain many illiberal elements, born of misconception and perpetuated by habit and indolence. On this basis objections to conformity are valid. Dissent has today taken the place of non-conformity as the slogan and rallying cry of the young. In any case, the consequences of defective exercises of the liberal arts in the past cry out for correction. It is, moreover, innate in the liberal arts that they do provide the means for correction of their former errors.

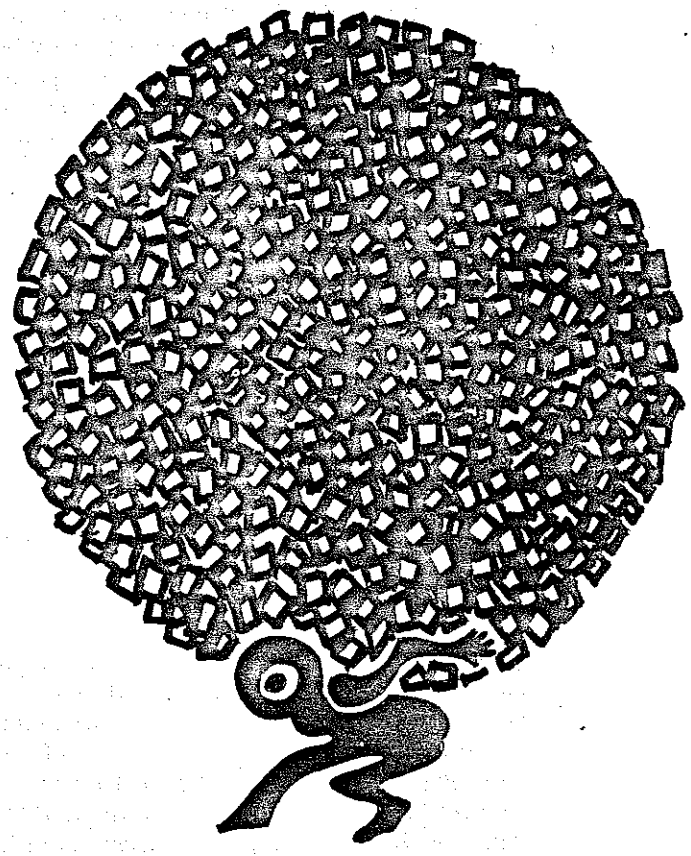
As I was saying, you and everyone coming into the world must conform to the patterns of discourse and action created by previous generations if you are to become truly human. Only then, after you have learned those patterns and the opportunities they offer you for independent action and what is called now creativity, only then dare you question the conventional wisdom of your ancestors. But then you may; and any one of you who aspires to be a man and not a robot must exercise to the full your powers of creation and of persuasion for the achievement of your goals.

But what ought these goals to be? Here I come to a new point of departure. The liberal arts I have been presenting are the instruments of acting as a man. They are the habits and rules by which you live in the human world both of intellect and of community. Being instruments, however, they are neutral to the ends for which they can be used. Not entirely, perhaps. It is hard to see how a man who can read well, and has read widely and thought deeply, could apply the liberal arts to nefarious ends. You need, however, look no further than Plato's dialogues to find in his portraits of the sophists examples of men who, in the common opinion at least, misused their liberal skills for selfish and unenlightened purposes. And they, the sophists, were in fact the first men to give systematic study to the phenomena of language in all its aspects as a symbolic representation of reality.

The question remains, to what goals do the liberal arts lead? This is to ask, in effect, what are the ends proper to human beings? A whole new question has arisen. Tradition gives us a choice of answers. To Plato and Aristotle the end is happiness, which itself is a concomitant of virtue and, more generally, the good. To the Jews, it is obedience to the law of God as given to Moses; to the Christian, to glorify God and to do his will. Apparently the existentialist would deny that there is an end proper to men, but would affirm that men may make for themselves, by affirmative action, an achieved end. Such an end, if achieved, is individual and not to be generalized to apply to all men. The variety of answers that men have held out to themselves leaves a dialectical choice to every young person as he pursues his education. Let us see if we can contribute anything to the dialectic.

Philosophically the question of the proper end of man belongs to an area of thought that the eighteenth-century German teacher of philosophy, Christian Wolff, called teleology. The word comes from the Greek *telos*, which Aristotle uses so often as the term for his final cause. The study of ends, as Aristotle conceived it, is concerned with more than the end of man. Since man is a natural being and a part of and participator in the world, the existence of a final cause in the world and for the world would of course imply something about the end for man as well. Teleology, however, considers ends in general. The consideration of the end for man belongs rather to ethics and politics.

Aristotle's discussion of causation and particularly final causation owes much to what he learned from Plato. His debt to his master is as evident in his disagreements with him as in his direct borrowings. Although it is always dangerously misleading to assert something too dogmatically about Plato's beliefs and philosophical opinions, it is probably true that for Plato the belief in a final cause, a *telos*, is an affirmation and not a fully reasoned conviction. The idea of the good, Socrates seems to assure us, cannot be proved by demonstrative reason but is grasped



after a long preparation and excursion from mathematics to dialectic. Nevertheless the dialogues not only inspired in later thinkers a teleological approach to the world, but also supplied them in great part with the language and imagery of this way of viewing the world.

There is a great resemblance between the teleology of Plato and Aristotle, and a profound difference. In both philosophers the world is dependent on a rational principle, and the things that change move toward an end and are good for something, as well as good simply to a greater or less degree. In both, art fits the same pattern as nature; in both, man has a special position of importance and through reason shares somehow in the divine nature. For Plato, however, it is almost safe to say, art is more natural than it is for Aristotle. The "constructor of the all" works like a demiourgos, an artisan, and the cosmos

is an artistic product. In the lively dialectical dialogues culminating in the *Republic*, the arts—medicine, shipbuilding, farming, architecture and many others—are looked to for information about the way of the world. In Aristotle, on the other hand, art is distinct from nature and imitates her. For Plato the changing world has two principles of movement: the self-moving activity of rational soul and the disorderly motions of the primitive receptacle which *nous* brings into order by its persuasion of necessity. In Aristotle the divine *noesis* is an unmoved mover, who transmits motion to the world beneath him through the intermediary of the heavenly spheres with their moving intelligences. Nature, then, becomes the principle of movement of the things in the sub-lunar world. The disorderly motions of chaos, which Plato represented as somehow the energizing cause of motion in the world of becoming, disappear from Aristotle's picture. They are replaced by the potentialities of material, which are actualized by nature as efficient cause and tend toward the being of what they are potentially. The active working of intelligence in artisan fashion is replaced by the unconscious purposes of natural motion—except in the case of man. Man's intelligence allows him through art to be a principle of movement in material and so to imitate nature, as in contemplation he imitates God.

I have dwelt at some length on the Platonic and Aristotelian discussions of ends because their philosophical analysis has had such mastery over our thinking. We cannot escape their influence. Let us, nevertheless, remember that Aristotle certainly, and Plato in all probability, looked on the world as fundamentally unchanging, with fixed species maintaining themselves everlastingly through reproduction, true to type except for certain monstrous accidents. In their world, man's end was an assimilation of his life to the cosmic order of the universe. Virtue was at the same time the means to this end and the end, so far as men could attain it. While it is not true that the idea of progress was foreign to Plato and Aristotle or unacceptable to them, it is the case that the spatially finite, but temporally infinite, universe of their thought made fundamental progress philosophically impossible. In their view, while man was the roof and crown of nature, and was a microcosm that reflected the macrocosm of the universe, he could only contemplate the beauty of the cosmos, and that only if he was specially gifted, persevering, and lucky. He could not share in it creatively. It is significant that for Plato the sense of sight, the contemplative sense, is the paradigm of intellect. Much as we owe to Plato and Aristotle it is impossible for us to follow them in their definition of the ends proper to man. This is not a philosophical question only but a real question for each of us as we try to order our lives.

As seen by the Jews and the Christians, man is a historical being and the world order is moving toward a culminating point, not endlessly repeating itself as the ancient Greek conceived it. This view gives much more importance to individuality. If man is historical, individual men are distinguished by their place in the time sequence. Their uniqueness is not merely to be attributed to the simple material individuation of classical philosophy. They are no longer mere contemplaters of the ceaseless rounds of the heavens, but doers and makers, participants in the progress of man and the world to its final end. Making and doing are inevitably accompanied by mistake, by error. The contemplative man as well as the practitioner of political virtue, as Aristotle conceives him, is essentially static. The great-souled man of Aristotle, and all his politically virtuous men, are themselves objects of contemplation; their value lies in what they are and the example they set to other men, rather than in the achievement of any social or political goals. In this view, "virtue is its own reward."

Historical man, on the other hand, while he has his own virtues, gains his being from his participation in the ongoing of the world. The doctrine of original sin is an expression of man's partiality in the historical process. It is an account of the fallibility of any participant in a process that extends beyond himself, that involves him in goals whose achievement he cannot expect to see. It is also an account of the greatness of man as a being capable of helping to forward such goals. I am not here expressing an optimistic view that everything tends toward good. Far from it. It is only too plain that mistakes, errors, crimes, stupidity, misfortune play a large part in any historical process. It is only that I would have you keep in mind that this is not the whole account, that there is achievement as well as misfortune, and that man's life is meaningful because it is measured by its failures as well as by its successes.

The measure is what is in question. In the Platonic tradition the archetypal universe, the ideas, were the measure. In Aristotle's formulation the ideas become God, moving the world as the beloved moves the lover. In everything there is a movement from what is possible for it to what it actually becomes, and this movement is set going by the first mover, who is pure actuality or God. If we try to find a measure by which to determine man's success or failure in achieving his end, we cannot wholly abandon the Platonic and Aristotelian view. As we have seen, man is born into the world with certain limitations and with certain potentialities conditioned by those limitations. To live is to actualize the human potentialities one is born with, and the ideas or the Aristotelian God are pure actuality. Yet the measure of achievement is not a simple imitation of God.

In treating of the physical world, Aristotle talks about time and concludes that time is the number or measure of change. Change, for Aristotle, is the fundamental condition of the physical world. If we consider the social world of man, "action" replaces "change" as the key

term. "Action" in Greek is *praxis* and is used only of human action. In physics there is no action, only motion and change. Now, I propose to say that history is the measure of action. As I have already remarked, the Jews and the Christians make history a central factor in understanding human life. I take the term "history" broadly to mean the available record of human events. And I include myth and poetry in the record. Myths and epics and dreams are historical events in themselves and are reflections, images, imitations if you will, of human action.

If history is the measure of human action, which occurs in the physical world into which man is born, then history is the record and the measure of man's exploitation of nature, his own included. Man's potentialities, supplied by his nature, include the power to take advantage of the potentialities that exist in nature and that are realized, apart from man, in the procession of time. The potentialities of nature, when viewed in connection with the ends proper to man, become instrumental values, which man can use and order to his ends. To speak of potentiality and value in nature leads us to the scholastic "metaphysical goodness of all things." Since the world is finite, possibilities always outnumber actualities, and so nature as actualized is radically imperfect. Not every good that might be is, in fact, actualized; on the other hand, from a narrower point of view, not everything actualized is good in all respects. But because of contingency in nature it cannot be said that nature is simply wasteful; that which in one event shows as a wasted potentiality or seems to be good for nothing, may contingently, or through human art, find elsewhere a use or perform a function productive of something good. Thus being and goodness are intermingled aspects in events.

It may be objected that in following this line of argument we have to go from Heraclitus to Protagoras, even as Theaetetus and Theodorus are made to do, and that it has now been said that "man is the measure of all things." Now, there is a sense in which this proposition is true for Plato. Taking good as the measure of that which contributes to human happiness is to assign to man a position of dignity with respect to the standard by which things are measured. It is clear, however, that this is to apply to man a standard that is more widely rooted in nature (or as Plato would say, being) than the life and opinions of any particular man. Thus man is the measure of all things insofar as he converts the instrumental goods of nature into the ingredients of his happiness. This is what I have called history. But nature is the measure of man insofar as his happiness depends on the natural endowment which he, as a part of nature, possesses. In this respect, as a finite being, man, as well as nature, fails to realize many potentialities, but since he is rational and is free to choose, his failure is the occasion of tragedy, while nature's failures are only faults or, if on a large scale, catastrophes, but are never tragic.

The actuality of human life teems with possibilities, some to be realized, some deferred, some excluded. Among the possibilities is heightened awareness of surroundings. If possibility and its passage to actuality are a primary fact, the mind's awareness of process becomes an awareness of possibility, of use. From this comes the mind's power, through intellect and imagination, that is, through the liberal arts, to find its way to the unactualized and the unactual, to myths that enlighten the human spirit, to philosophy.

Philosophy may supply the connection between the ideal criterion of which I spoke and the historical and mythical paradigms against which we measure ourselves and our condition. It is an activity by which we get a better grasp of existence and so understand the conditions under which we live and are active. Activity rather than spectatorship is natural to us. What I spoke of a while ago as teleology is the part of philosophy that leads from metaphysics to ethics and politics, because it shows us that we have a proper end rooted in the being of the cosmos but individually significant. Though we did not make the world into which we came, teleology tells us that we are makers, the only ones perhaps within nature; that by our living we make the world partly new; that if we attain wisdom, we may even make our part of the world a little better. This is a small and finite hope, but it is at least genuine.

A Reading of the Gettysburg Address*

By EVA BRANN

Liberal education ought to be less a matter of becoming well read than a matter of learning to read well, of acquiring the arts of awareness, the interpretative or "trivial" arts. Some works, written by men who are productive masters of these arts, are exemplary for their interpretative application. Lincoln's Gettysburg Address is such a text, and the following reading did indeed begin as an exercise in a language tutorial in Annapolis. But although an exercise, it was nevertheless done on *the* hypothesis essential to liberal study: that what the author wrote then might be true even now.

I. The Speech As A Whole

It is probably best to begin by observing what is most obvious about this "Address Delivered at the Dedication of the Cemetery at Gettysburg" (p. 734)—its brevity. It consists of ten sentences which can be spoken in a little over two minutes. We know from Lincoln himself that he chose his format quite deliberately. When Everett generously wrote to him, "I should be glad if I could flatter myself that I came as near to the central idea of the occasion in two hours as you did in two minutes," Lincoln answered, "In our respective parts yesterday, you could not have been excused to make a short address, nor I a long one" (p. 737).

Edward Everett had been chosen to be the main speaker at the dedication of the national cemetery at Gettysburg, on ground bought by the eighteen Northern states which had lost men in the battle there. Lincoln, as chief of state, had been invited only two weeks before the ceremony. Everett courteously sent Lincoln his own two-hour speech, composed in the classicizing style for which he, a professor of Greek, was famous, so that Lincoln could consider it in writing his own. We might then expect Lincoln's speech to be composed as a counterpoise to Everett's; in fact, it seems to be a tacit and tactful repudiation of the classical rhetorical tradition, not only in style, which is (in contrast to Everett's Latinate dactyls) English and iambic, but in a deeper way. For Everett's speech was explicitly modelled on Pericles's Funeral Oration as given by Thucydides, but Lincoln can be contrasted with Thucydides's Pericles precisely as an American with an Athenian statesman, as a republican leader with an oligarch, that is, as a *political teacher* with a master manipulator.

The Gettysburg Address will, accordingly, turn out to be a distillation of Lincoln's political philosophy, which he, on this occasion as on many others, attempted to infuse into the nation at large, a nation distinguished by the fact that its prosperity "has a philosophical cause" (p. 513). It is for this reason that the written versions of the speech have no formal salutation, just as its body does not contain the pronoun "I." The very brevity that made its ten sentences at the time so fugitive in the hearing makes them a "permanent possession" in later readings. For because of it the speech is readily learned by heart and is, in fact, learned by heart by many school children. That means that it may succeed in lodging in the *heart*, in the form of sound sentiment, those very propositions, essential to the national life, which are too difficult—and perhaps too dubious—to be continually kept in *mind*. Lincoln recognized that "In this age, in this country, public sentiment is everything." Lincoln's rhetoric aims at the conversion of political principle into "moral sentiment" (p. 401).

Consequently, as a scanning of the grand framework of this little speech shows, Lincoln makes his brief words

* This article, given as a lecture on both campuses in the fall of 1968, is a much shortened version of a study published in a supplement to *The Palaestra*, a student magazine. Page references are to *Abraham Lincoln: His Speeches and Writings*, ed. R. P. Basler, Universal Library, 1962.

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poignant with a world of meaning. In time it spans the past ("Four score and seven years *ago*"), the present ("*Now* we are engaged in a great civil war"), and the future ("this nation . . . *shall* have a new birth of freedom"), and in space it comprises the battleground on which it is delivered (in the middle sentences), the continent on which the nation was born (in the first sentence), and the earth which it is to save (in the last sentence).

II. The First Paragraph

Lincoln begins: "Four score and seven years ago." "Four score," with its long oh's, sounds a more mournful, solemn note than could the words "eighty-seven years," but the choice of the phrase is not only a matter of sound; it also carries a special meaning. It is the language of the Bible, as in Psalm 90:10:

> The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

With the psalm in mind the phrase implies: just beyond the memory of anyone now alive, too long ago for living memory. Now, we know that from youth on Lincoln was concerned with a peculiarly American danger: the death of sound political passion. In his speech on "The Perpetuation of our Political Institutions," of 1838, Lincoln drew a clear parallel with the early community of Christians, whose danger lay in the fact that the generation of disciples and eye-witnesses had been followed by a second generation which had only heard by word of mouth, by a third which had only read of Christ, and by a fourth which had begun to forget. So in the American community; the scenes of the revolution, he said, "*cannot* be so universally known, nor so vividly felt, as they were by the generation just gone to rest" (p. 84). The men who had seen the Revolution, who were its "living history," are now gone.

> They were the pillars of the temple of liberty; and now, that they have crumbled away, that temple must fall, unless we, their descendants, supply their places with other pillars, hewn from the solid quarry of sober reason. (p. 84)

The danger that the enthusiasms of the Revolution might fade away has advanced to a fact in 1863, the time of the fourth generation from that event; the national edifice has to be rebuilt "from the solid quarry of sober reason." This is the age for a deliberate mining of the first accounts, for reading the founding documents.

So, then, "Four score and seven years ago" points to that quarry, that mine, of reason. Subtract 87 from 1863 and the result is 1776. Lincoln considers that this nation was both conceived in and born with the Declaration of Independence. On July 7, 1863, in response to a serenade on the occasion of the victory of Gettysburg, under the influence of the providential coincidence that the victories of Gettysburg and of Vicksburg had both been announced on the Fourth of July, he had said:

> How long ago is it—eighty odd years—since on the Fourth of July for the first time in the history of the world a nation by its representatives, assembled and declared as a self-evident truth that "all men are created equal." That was the birthday of the United States of America (p. 709).

And in earlier speeches he had often counted back the 80 or 82 years to 1776 (pp. 392, 393). In repeatedly fixing on the signing of the Declaration as a crucial date, Lincoln is making a deliberate political judgment concerning the hierarchy of founding events, different for instance from that of Toombs of Georgia, who had begun a speech in 1850 in this way: "Sixty years ago our fathers joined together to form a more perfect Union and to establish justice," referring the *founding of the republic* to 1790 (the date when the last original state ratified the Constitution), and quoting from its Preamble. Lincoln's version gives rather the *birth of the nation*.

Address Delivered at the Dedication of the Cemetery at Gettysburg

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.

November 19, 1863. ABRAHAM LINCOLN.

Lincoln goes on: "our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal." The "fathers," then, are the men who devised and signed the Declaration, especially Jefferson.

These men "brought forth": this is again Biblical diction; the phrase is used, for instance, in Luke 1:31, in the annunciation of the Messiah's birth. They "brought forth on this continent": there are undertones here of "begot upon the body of this land," "fathered on this fallow continent as mother"; the child nation is safe in the lap of a whole continent, capable of protecting it from foreign interference and of providing those unlimited riches which are its material condition.

The new nation was "conceived in Liberty" (Liberty being the only noun capitalized besides "God"): not conceived in love as are blessed children, but conceived in the spirit of liberty as are blessed nations (cf. p. 315). Thus the begetting of this nation was a begetting of reason (so also "bringing forth" can mean "uttering reasons," as in Isaiah 41:21). Upon this all but holy conception, the nation-child was devoted to a proposition as in a baptism. The proposition "that all men are created equal" was in quotation marks in the first draft (p. 735), since it comes from the second paragraph of the Declaration of Independence.

What is the significance of the birthdate of 1776? Consonant with the second *Federalist*, Lincoln held that the Declaration of Independence was *preceded* by the Union which had been formally established by the Articles of Association of 1774 and was *succeeded* by the establishment of the Constitution in 1787 (p. 582). This sequence was of the greatest significance, for it meant that the nation's birth was a birth of principle, a birth whose conditions had been made safe by the slightly antecedent union of the people and whose nature was kept safe by allowing the practical instrument of its life to wait on its conception. Thus, using phrases borrowed from Proverbs 25:11, Lincoln wrote of the principle "Liberty to all" as expressed in the Declaration:

> The assertion of that *principle*, at *that time*, was *the* word, "*fitly spoken*" which has proved an "apple of gold" to us. The *Union* and the *Constitution* are the *picture* of *silver*, subsequently framed around it (p. 513).

Here "subsequently" must, in the case of the Union, mean not later in time, but in political priority.

Lincoln, then, held the Declaration to be far more than a declaration of *independence*, and indeed, it would in that case have been a peculiar document to cite in a war to fight secession. But it *is* much more; for its author, Jefferson, had, Lincoln said, "had the coolness, forecast and capacity to introduce into a merely revolutionary document an abstract truth" (p. 489). It is precisely in the omission of this truth that the various declarations of independence adopted by the Union's adversaries are characterized (p. 607). And so Lincoln says:

> I have never had a feeling politically that did not spring from the sentiments embodied in the Declaration of Independence. . . . It was not the mere matter of the separation of the Colonies from the motherland; but that sentiment in the Declaration of Independence which gave liberty, not alone to the people of this country, but, I hope, to the world, for all future time (Address in Independence Hall, 1861, p. 577, cf. pp. 362, 513).

Now, what is of prime importance in the speech is *how* these principles, which mark the true beginning of the nation, are held. Lincoln denominates them "conceptions" and "propositions." In the Declaration the fathers had held these "truths to be self-evident." Something has happened between the founding and the present which forces Lincoln to call the axioms of the Declaration mere propositions. What happened was that the Declaration had been called in public "a self-evident lie," a phrase Lincoln often cited with repugnance (pp. 314, 331, 489), for it creates a dangerous situation:

> One would start with great confidence that he could convince any sane child that the simpler propositions of Euclid are true; but, nevertheless, he would fail, utterly, with one who should deny the definitions and axioms. The principles of Jefferson are the definitions and axioms of free society (p. 489).

We know that Lincoln had made a special effort to study texts concerned with, and to ponder the nature of, axiomatic self-evidence and logical consequence. In his short autobiography he particularly mentions that he had "studied and nearly mastered the six books of Euclid since he was a member of Congress" (p. 549). He understood that self-evidence is a peculiarly delicate affair, since once impugned, once only denied in public, a self-evident truth turns into a debatable proposition. Yet as the axiom, precisely by reason of its self-evidence, is unprovable, so the proposition has no proof from higher principles, but can be verified only from its consequences or—dreadful prospect—from the fatal consequences of its contrary—the very situation of the Civil War.

What, more precisely, are these principles whose standing has changed? In the words of the Declaration they are "that all Men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness." Here equality of creation, equality before God, precedes and is the condition of the other rights, of which only some are named.

Now Lincoln seems in the Gettysburg Address to reverse this order in setting liberty as the first conception, as he had before termed "Liberty to all" *the* principle of the Declaration (p. 513). But elsewhere he says, "I believe that the declaration that all men are created equal is the

great fundamental principle upon which our free institutions rest" (p. 479). What does Lincoln consider to be the real relation of these two principles?

De Tocqueville, in the chapter inquiring "Why Democratic Nations Show a More Ardent and Enduring Love of Equality than of Liberty" (*Democracy in America*, II, ii, 1), considers liberty and equality two diverse and independent things; equality, he says, pertains primarily to the social, liberty to the political sphere. Yet he admits that ultimately and radically considered, the two are what would be called in logical terms "commensurately universal," that is, they imply each other: "It is possible to imagine an extreme point at which freedom and equality would meet and blend."

Lincoln takes exactly this "extreme" view. He habitually sets out his understanding of the principle of equality with respect to the slavery question, which would appear to be primarily a question of liberty. On the other hand, he interprets equality of creation to mean precisely the possession of inalienable rights, chief among which is political liberty. The order of the two terms in the speech, then, signifies only that a community conceived in the spirit of liberty is congenitally devoted to the enunciated condition of its conception, the axiom of equality.

Lincoln is able to join the two conceptions in this way precisely because he does not make De Tocqueville's division between the social nature of equality and the political nature of liberty. Equality, the ruling article of Lincoln's political thought, is not fundamentally a social or even a political matter, for it is prior to human affairs. Lincoln asserts the serious converse of De Tocqueville's statement that

> Men who are similar and equal in the world readily conceive the idea of the one God, governing every man by the same laws and granting to every man future happiness on the same conditions. The idea of the unity of mankind constantly leads them back to the idea of the unity of the Creator (II, i, 5).

The effect of this converse is a deep doctrine regarding man's *original* nature in the strict sense and his consequent standing in what Lincoln calls "the economy of the Universe," namely his common submission to "the justice of the Creator to his creatures . . . to the whole great family of man"; it is a deep-felt revival of Jefferson's discarded version of the Declaration, which had asserted "that all men are created equal and independent; that *from that equal creation* they derive rights inherent and inalienable." This creaturely equality implies no social homogeneity at all—the authors of the Declaration, Lincoln asserts, "did not mean to say all were equal in color, size, intellect, moral developments, or social capacity" (p. 360). But it does mean that men have each a will of their own and a sufficient amount of good common sense for the earthly realization of their equality, in civil liberty, which, in effect, is self-government; it is on this view of human nature as having its source in a creator that Lincoln's trust in the wisdom of the people concerning the basic matters of ordinary life depends. The American social situation is, then, the consequence of America's political principles; or to put it another way, in America society is originally based on political principles, and politics, which is ultimately a matter of faith, precedes society, not the reverse (cf. p. 279).

III. The Second Paragraph

> Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure.

In his middle paragraph Lincoln passes from "four score and seven years ago" and "our fathers" to "now" and "we," from the generation of the Revolution to the generation of the Rebellion, of the "great civil war," which, in its enormity, he had in the days of the victory of Gettysburg termed, in Miltonic language, a "gigantic Rebellion" (p. 709, also p. 702). Indeed, there was to him something of the Fall in what he termed the wanton "destruction of our national fabric, with all its benefits, its memories, and its hopes" (First Inaugural Address, p. 584).

Yet in that very speech Lincoln had maintained the right of revolution (p. 587), a right he had already asserted in the House as a "sacred right" during the war with Mexico. But, he maintained, the action of the Southern states was not revolution nor secession—it was "rebellion" (p. 602). The states could not leave the Union, for they had never existed, as states, "out of" the Union, but had entered it, insofar as they were entities at all, only as colonies, or, if as territories, from the state of nature (p. 479). There could be no "war between the states" but only a "civil war." He justified this legalism by the argument that the Union alone is the guarantor of republican government through the Constitution. For this reason the Union—although, as De Tocqueville observed, an abstract being—is absolutely unbreakable. Lincoln's effort is to turn the assent to this abstraction into a palpable feeling, even in this speech in which, out of tactful respect for the fact that a national but not a federal cemetery is being dedicated, the word "Union" never appears.

But, secession being rejected, what remains of the right of revolution? Lincoln's thinking on this crucial matter is that of a radical conservative. When charged with revolutionary views himself, he protests his conservatism:

> What is conservatism? Is it not adherence to the old and tried, against the new and untried? We stick to, contend for, the identical old policy on the point in controversy which was adopted by "our fathers who framed the government under which we live" (p. 528);

but since the controversy referred to is the extension of slavery, which Lincoln opposed with all his might, his

very opposition to change is conceived in the spirit of the Revolution. In other words, in this country, whose original government was constituted by revolution, the most progressive side tries most faithfully to return to the beginnings; that side has once and for all preempted the Revolution, the essence of which is the process of change by majority decision, so that all rebellion is counter-revolution. But this means that in a well-founded polity justice is almost identical with organic law, and a sense of justice with the intention to make it "long endure." Hence the right of revolution is strictly circumscribed.

> If, by mere force of numbers, a majority should deprive a minority of any clearly written constitutional right, it might, in a moral point of view, justify revolution—certainly would, if such a right were a vital one (p. 584).

The issue must be one of constitutional rights denied, and any sectional or factional uprising, upon a mere feeling of dissent, constitutes an uprising against the people. So Lincoln says of the secessionists:

> These politicians are subtile and profound on the rights of minorities. They are not partial to that power which made the Constitution, and speaks from the Preamble, calling itself "We the People" (p. 606).

This war, Lincoln goes on to say, is a *test*. The crisis has the nature of a test, because this government is an experiment, as Lincoln said in his message to Congress, which he had called into special session to meet on that fateful day of July 4, at the beginning of the war in 1861:

> Our popular government has often been called an experiment. Two points in it our people have already settled—the successful *establishing*, and the successful *administering* of it. One still remains—its successful *maintenance* against a formidable internal attempt to overthrow it (p. 608).

As the final phase of an experiment the war represents one test for all cases, a model case of a nation well established, in which two necessary founding conditions were optimal, namely the wisdom of the fathers and the receptivity of the continent; if this nation fails, then it is demonstrated that "any nation" must fail. This is how the American enterprise had been understood from the founding; "it seems to have been reserved," says the first *Federalist*,

> to the people of this country, by their conduct and example, to decide the important question, whether societies of men are really capable or not, of establishing good government from reflection and choice.

IV. The Third Paragraph

In the last two sentences, half the speech in length, Lincoln develops the single explicit theme of the speech—the second dedication of the nation, in this consecrated place, *here* among the dead (Lincoln removed a fourth "here" from the final version), in that spell-like diction which gives successive colons identical or near-identical endings. To describe the nature of this new dedication he mingles the language of church and legislative assembly. The dedication, the consecration, the hallowing, the devotion Lincoln urges is of a political sort. He had urged it already in 1838, in his speech on "The Perpetuation of our Political Institutions":

> Let reverence for the laws . . . become the *political religion* of the nation; and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues, and colors and conditions, sacrifice unceasingly upon its altars (p. 81).

Lincoln is deliberately consecrating politics.

The last two clauses give the effect of the new dedication: "that this nation, under God, shall have a new birth of freedom." The words "under God" were not in the first draft; they were reported in the newspaper versions of the speech as delivered and later incorporated by Lincoln (cf. p. 752). Why did he add them?

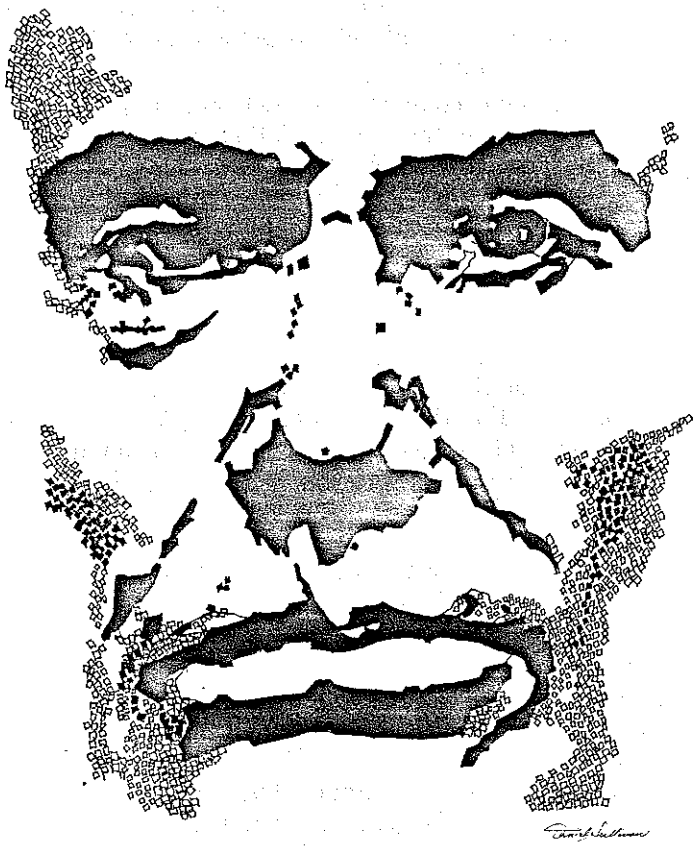
Under the heading "Of Civil Religion," the last heading in *The Social Contract*, Rousseau describes the civil religion of republics which it is the business of the sovereign to set out, not as religious dogmas but as "sentiments of sociability." They ought to be

> simple, few in number, precisely fixed, and without explanation or comment. The existence of a powerful, wise, and benevolent Divinity, who foresees and provides the life to come, the happiness of the just, the punishment of the wicked, the sanctity of the social contract and the laws (IV, viii).

This is precisely the nature of Lincoln's faith as continually set out in his public pronouncements. The nation is under a beneficent Father who "dwelleth in the Heavens" (p. 728). It has a double parentage—the founding fathers and the Father above.

This nation will have "a new birth of freedom." Those words were not, at the time, felt to be at all innocuous. Nor are they, if "of freedom" is read not as an objective genitive, so that the nation is said to give birth to a new freedom, but as a parallel to "conceived in Liberty," so that the nation itself is said to be reborn. The *Chicago Times*, in reporting the speech, said that in this phrase "Mr. Lincoln did most foully traduce the motives of the men who were slain at Gettysburg," for they fought only to preserve the old government. Now, as has been shown, Lincoln in fact agreed with this conservative view of the struggle, but in a not so innocuous way. He had said:

> Let us re-adopt the Declaration of Independence, and with it, the practices and policy, which harmonize with it. Let north and south—let all Americans—let all lovers of liberty everywhere—join in the great and good work. If we do this, we shall not only have saved the Union; but we shall have so



saved it, as to make, and keep it, forever worthy of saving. We shall have so saved it, that the succeeding millions of free happy people, the world over, shall rise up, and call us blessed, to the latest generations (p. 315).

The last phrases are a paraphrase of the Magnificat, the words of the mother-to-be of the Messiah: "For, behold, from henceforth all generations shall call me blessed" (Luke 1:48). It is Lincoln's awesome idea that the generation of the Civil War, under his leadership, is at once the savior and the parent of the savior nation, that America is to politics "almost" as Israel was to the spirit. That means that for the Union side the war is a kind of second coming, a second bringing-forth, after four score and seven years. Lincoln has converted Jefferson's extravagant opinion that "a little rebellion, now and then, is a good thing" (*Letter to Madison*, January 30, 1787) into a serious view concerning the periodic rebirth of the Revolution—to occur, evidently, in fullest force in the fourth generation, once in a century.

In this idea Lincoln recognizes that a country founded in a revolution is bound to have a generational problem, brought about by the very success of the system, for he says:

> We, when mounting the stage of existence, found ourselves the legal inheritors of these fundamental blessings. We toiled not in the acquirement or establishment of them—they are a legacy bequeathed us, by a once hardy, brave, and patriotic, but now lamented and departed race of ancestors (p. 77).

The generational dilemma raised by successful survival of the revolutionary institutions is that the successor generations, bred in that most desirable ignorance, the ignorance of anarchy and despotism, and mistaking the drained habits of their parents for the tradition, will in the low of political passion arouse themselves by giving current problems a cataclysmic cast, and may, developing an appetite for unknown terror, be willing to cure dissatisfaction by catastrophe. A return to the founding Revolution alone can forestall such an event, or if, as in the case of the Civil War, the event becomes a fact, can turn it into an act of salvation. Lincoln continually makes the effort to convert the war in this way, even comparing its financial funding to that of the Revolution (p. 602).

But the phrase "a new birth of freedom" also has a more precise meaning. Lincoln contended that the Declaration of Independence included Negroes and that the authors of the Constitution intended that slavery would in time be abolished. Accordingly he was the implacable foe of the extension of slavery—this single issue dominates his speeches before the war. It was an issue important to him partly because peculiarly connected with it was the question of the axiomatic character of the founding principles, namely the question of their universality. Such propositions, pronounced concerning "all men," must either altogether fail or altogether prevail, in respect both to institutions: "I believe this government cannot endure, permanently half slave and half free" (1858, p. 372), and to individuals:

> This is a world of compensations; and he who would be no slave, must consent to have no slave. Those who deny freedom to others, deserve it not for themselves; and, under a just God, can not long retain it (p. 489).

Lincoln repeatedly pointed out that the fathers had not allowed the word "slavery" to disfigure the text of the Constitution. No more does it occur in the Gettysburg Address, and yet it is there, in the background, for on the first of that very year he had issued the Emancipation Proclamation, and that fact gave a specific meaning to the "new birth of freedom."

Lincoln begins with the Revolution and its statement of principle, the Declaration; he ends with a phrase defining popular government and alluding to its instituting document, the Constitution. This represents the natural difference in the commitments of the first and the

fourth generations:

> As the patriots of seventy-six did to support the Declaration of Independence, so to the support of the Constitution and Laws, let every American pledge his life, his property, and his sacred honor (p. 81; cf. Declaration, end).

This government "shall not perish from the earth"—that is the "work," the "task," the "cause." Lincoln has ended, as he began, with language heavy with the Bible:

> The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net (Micah 7:2).

If this rebellion prevails, this allusion warns, so that this government does perish, men will return to that universal state of war, the war of each against all, which precedes the institution of government; the Rebellion will undo the Founding.

In Lincoln's words:

> Plainly, the central idea of secession, is the essence of anarchy. A majority, held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions and sentiments is the only true sovereign of a free people. Whoever rejects it, does, of necessity, fly to anarchy or despotism (1861, p. 585).

And finally, there is the allusion to Jeremiah 10:11: "The gods that have not made the heavens and the earth, even they shall perish from the earth." False gods shall perish, but the government of the people shall *not* perish.

V. The Speaker

After having, at length, considered the speech, it is legitimate to consider the speaker.

Lincoln is, at his height, a public man:

> If ever I feel the soul within me elevate and expand to those dimensions not wholly unworthy of its Almighty Architect, it is when I contemplate the cause of my country (1839, p. 112).

But an American speaker who, like Lincoln, means to put his whole soul at the service of the body politic, has a peculiar problem, rooted in the quality of American life, which De Tocqueville describes in the chapter called "Of Some Sources of Poetry Among Democratic Nations": "Nothing conceivable is so petty, so insipid, so crowded with paltry interests—in one word so anti-poetic—as the life of a man in the United States" (II, i, 17). This is because democracy has given up in distaste the source of aristocratic poetry, the past, while its very principle, that of equality, deprives it, by making all contemporaries equally mediocre, of sources in the present. There remain to democratic poets, De Tocqueville says, only three sources of themes: the nation, the future, and God—and these precisely anticipate the themes of Lincoln's public poetry. But, as he observes in the chapter on "Why American Writers and Orators Often Use an Inflated Style," it is difficult to present these themes at the middle distance:

> In democratic communities, each citizen is habitually engaged in the contemplation of a very puny object: namely, himself. If he ever raises his looks higher, he perceives only the immense form of society at large or the still more imposing aspect of mankind. His ideas are all either minute and clear or extremely general and vague; what lies between is a void (II, i, 18).

The very nature of the principles of equality and liberty is responsible for this American problem of the middle void. For they are axioms of openness, that is, propositions of reason which are yet not intended as prescriptive bases for the whole of life, principles of potentiality which, not being themselves goods, only offer the possibility of goods, the foundations of a prosperous privacy, which become the less interesting the more efficacious they are.

The Gettysburg Address begins and ends not only with phrases borrowed from American oratory but with the diction of the Bible. In his effort to fill this American void, Lincoln finds a source book which is at once traditional but not antique, which offers an appropriate alternative to classicizing rhetoric. The Bible, on the one hand, lends him a language at once high and popular, a language of salvation with which to magnify the American enterprise; with its diction he speaks as "Father Abraham," as the first patriarch of a new generation of founding fathers. On the other hand, it supports him in a view of the nature of political affairs as finally beyond merely human management, a nature whose public acknowledgement damps the hysterical activity filling the American void, and reduces it to that melancholic deliberateness on which the public business thrives.

So the same speaker who is so eminently democratic in theme is the very reverse in form. Again De Tocqueville provides the criteria in his chapter on "Literary Characteristics of Democratic Times":

> Taken as a whole, literature in democratic ages can never present, as it does in periods of aristocracy, an aspect of order, regularity, science and art; its form, on the contrary, will ordinarily be slighted, sometimes despised. Style will frequently be fantastic, incorrect, overburdened, and loose, almost always vehement and bold. Authors will aim at rapidity of execution more than at perfection of detail. Small productions will be more common than bulky books (II, i, 13).

Now, this otherwise so accurate description is conspicuously inapplicable to Lincoln's writing. The Gettysburg Address is small, to be sure, but it was not rapidly executed: Lincoln had brought a worked-over draft from

Washington; he re-worked this in Gettysburg on the eve of delivery, and he amended each of the three known copies he made over the next three months. Although, as he said, not a master of language nor in possession of a fine education, he was careful; he wrote to a man who had submitted to him an edited version of one of his speeches:

> So far as it is intended merely to improve in grammar, and elegance of composition, I am quite agreed; but I do not wish the sense changed, or modified, to a hair's breadth. And you, not having studied particular points so closely as I have, can not be quite sure that you do not change the sense when you do not intend it (p. 545).

His style is the very opposite of that of the typical democratic writer described by De Tocqueville in his chapter on "How American Democracy has Modified the English Language" (II, i, 16), who out of lack of care, love of change and desire for bigness, uses old words in indeterminate senses, introduces vast numbers of new words usually borrowed from technical vocabularies, and loads his speech with abstract and general expressions. The lapidary precision of form, deliberately acquired in a solitary study of grammar, which carries the patriarchal grandeur of Lincoln's rhetoric is a sign of a novel kind of aristocracy—republican aristocracy. Lincoln tacitly rejected Everett's cold classicism as inappropriate to a democratic speaker whose object must not be to demonstrate or exert his own superiority. His own rhetoric shows precisely those special characteristics of certain ancient aristocratic writers, of whom De Tocqueville writes in the chapter entitled "The Study of Greek and Latin Literature is Peculiarly Useful in Democratic Communities":

> Nothing in their works seems done hastily or at random; every line is written for the eye of the connoisseur and is shaped after some conception of ideal beauty. No literature places those fine qualities in which the writers of democracies are naturally deficient in bolder relief than that of the ancients; no literature, therefore, ought to be more studied in democratic times (II, i, 15).

Lincoln himself is, then, in De Tocqueville's sense an aristocratic writer, even to the point of finding his sources in the past. The man who had had from youth the "peculiar ambition" of being "truly esteemed of my fellow men, by rendering myself worthy of their esteem" (p. 57), could have no quarrel with the fundamental idea of aristocracy. For he was himself an exemplification of Jefferson's contention, set out in his correspondence with Adams (October 28, 1813), that aristocracy and democracy, the rule by the best and the rule by the people, have been made compatible in the United States, that the citizens in free election can and will—as he said, "in general," and as we must say, on occasion—choose from among themselves the "natural *áristoi*," the best by nature. The Gettysburg Address is the utterance of such an *áristos*, a man at the same time excellent in the antique sense and good in the common understanding.

"How Is The Seminar?" *

An Exercise in One Particular Hearing and Viewing of the Question

By MICHAEL OSSORGIN

The question in the title is inextricably bound up with the particularities of the voices, situations and times that give rise to it at St. John's. It has, first of all, an immediately practical dimension: "great" texts, many strange ones, ranging widely, have to be read and thought about within a short span of time; conversation has to go on; and learning ought to be taking place with all members of the seminar. Secondly, the question has also a moral dimension as long as the practices in question are open to praise and blame, passion and reason, misery and happiness, while they begin, proceed and end with particular men and women, students and tutors,† and authors of books, forming one learning community called "seminar." Thirdly and finally, the question acquires a dramatic dimension when, and only when, a course taken by such practices *is being viewed* in and through the occurring and recurring situations of the seminar: as a whole, in breadth, within a perspective, in depth.

This kind of *viewing* is raised to the level of comprehensive and lasting *vision* in some works on the seminars' reading list. For instance, it occurs in the staging, the *mise en scène* of Socrates's conversations by Plato in the Dialogues and by Aristophanes in *The Clouds*. "The truth of things staged" is meant to be eyed with the immediacy of involvement, before scholarly detachment, if desirable, could be thoughtfully and meaningfully sustained. Here the poet's eye, as it were, takes precedence over the scholar's eye. Staging both reveals and conceals the artist at work. It reveals a vision, its breadth and its depth, while it conceals the "seer"; it may even conceal something of the vision from an indiscriminate view. The revealings and the concealings seem to be rooted in the artist's practical and moral attitude toward his fellow men, and more deeply, in his attitudes towards what he views as lifegiving and as mortifying, in fact and in conscience. Ultimately and suddenly, if at all, his perspective opens, or opens partially, to the all-pervasive and guiding graces of the sublime and of the humorous. But here one nears something which is at the same time still distant and remote, as throughout Dante's *Comedy*, and, as with the *Comedy*, one is always tempted to try to cut it down to size.

To come back to our title, the following is an exercise in one particular hearing and viewing of the question.

The question is raised perennially at St. John's. Soon after convocation it is usually voiced in relation to the unfamiliarity and to the puzzlements with the folk, lores, and books that are beginning to mingle in seminars. Its first or immediately practical phase subsides with the spread of familiarity and habituation. It enters its second, or moral, phase in times of don rags,‡ when it is raised more specifically: "How is one's performance in the seminar?" Don rags tend to have a purging effect on a seminar, strengthening its moral fiber. Finally, at the end of the year, the question may enter its third, or dramatic, phase with the producers and the performers of the annually staged skits. The skits tend to distribute punishments

* For those unfamiliar with the title of this essay: this question is probably the most frequently heard opening for conversation on the St. John's campuses, among students and Faculty alike. The seminar, it is frequently said, "is the heart of the Program." (Ed.)

† Tutor is the title held by all members of St. John's faculty. There are no other academic ranks, although there is a tenure system. Through this arrangement the College reduces the diversion of faculty energy from teaching and learning by concern for advancement in rank to a minimum; irrelevant obstacles to reason's being the chief authority in discussion, in this way, are also minimized. (Ed.)

‡ At St. John's grades are registered in the Dean's Office but not reported to students unless special request is made and special conditions warrant such reporting. Instead, at the end of each semester the student meets all his tutors in the "don rag," a consultation between a student and his tutors on all phases of the student's work at the College. The tutors report to one of the seminar leaders on the student's work. Then the student is asked to comment on the reports and to judge his own work. Rather than reporting marks, the don rag attempts to discover and articulate the *reasons* for the student's lack of progress, or, more happily, for his success in understanding. (Ed.)

Michael Ossorgin, tutor at Santa Fe, has been with St. John's since 1956. A Russian, he was educated at the Lycée Russe, Conservatoire Russe, and Institut de Théologie Orthodoxe, where he received a L.Th., all in Paris. He was an instructor in theology at St. Tikhon's Seminary, Pennsylvania, and later an instructor in music under the auspices of the Bureau of Indian Affairs in Alaska when the College discovered him. He has been deeply involved in studies of the novels of Dostoevsky.

and awards, to keep some feelings of failure on edge, and to carry the viewers and the listeners to the brink and the verge of many laughs, and an occasional tear.

Throughout the year the question also persists in quiet sorts of ways. It keeps imposing itself in difficult seminar situations involving intricate demands of texts, minds, and conversation. It taunts one to pause and reflect on what is and what is not happening in the seminar, what its possibilities are and what one's possibilities in it are. At times, such reflections must take a perilous course amidst harsh impediments to learning that insist on being there. At other times, they may take an occasional flight towards the highest learning possibilities. Whatever their course, they tend to proceed from different points of view with different learners. The angle of one's viewing "from a point" may widen or it may narrow. Occasionally it may widen enough to gauge the span of one's learning times as it presents itself at various distances to one's foresight and hindsight. It may even widen to gauge a lifetime of genuine learnings, as embodied in many a text at St. John's. However, only four years are required by the College for certification in liberal artistry, and only one year is allotted to a particular seminar; accordingly, one may choose one's angles and one's distances. In some such ways as these, or in others, one may happen to view the question in the title and discover that the hidden part of learning in seminars thrives on that very question. Here I hasten to make a parenthetic remark that, as far as I can see, the program at St. John's does not seem to rest on formulae, or on hunches, not even on utterances from a position of knowledge, but continues to rest on the acts of its own rediscovery. In these respects the program strangely resembles "the truth of things staged."

The other day the question rang in my ears in very peculiar circumstances. I had just finished reading a certain romance of knight errantry, and was plunging into daydreams and hallucinations under its magic spell. The book happened to be the only romance of knight errantry I have ever read: Cervantes's *Don Quixote*. Of course! Or is it *Don Quixote's* Cervantes? I am not sure, for I cannot make up my mind once and for all whether "man is the father . . ." or "the child of his works," even without the implications of the additional "step." But to get back to the story, I found myself thrown onto a vast stage in the middle of a play. I did not know where I was in the play, with whom, or what was going on. Yet, I knew somehow that the play had something to do with the life of inquiry.

Not being able to stand my predicament, I tried to orient myself on the stage. I recognized its two outstanding landmarks: "the High Cliff of Madness" and "the Abyss of Simple-Mindedness." Stretched in between were the broad expanses of the "Tierra Firma."

Among the figures moving around, one pair stood out as central to the play, for, between the two of them, they covered the whole magnitude of the stage. I "figured them out" as Don Quixote and Sancho Panza: the knight came down from the High

Cliff to transform men and their ways to what they ought to be; his squire came up from the Abyss to rule over them as they happen to be, *i.e.*, "as God made them, and often much worse." Two more figures were conspicuous, for, unlike the rest, they did not move, but stood still, one at each end of the stage, at its exits. They had been "figured out" by another enchanted reader of *Don Quixote* in *The Diary* of his:

> To some observers all phenomena of life develop with a most touching simplicity and are so intelligible that they are not worth thinking about or even being looked at. However, these same phenomena might embarrass another observer to such an extent that, in the long run, he feels unable to simplify them, to draw them out into a straight line and thus appease his mind. He then resorts to a different kind of "simplification" and very "simply" plants a bullet in his brain so as to extinguish at once his jaded mind, together with all its queries. Such are the two extremes between which the sum total of human intelligence is enclosed.—Dostoevski

The rest of the figures were moving anywhere between the pair at the extremes and around the pair "at the center."

I found I was not lost after all, for I began to have some vague notions about the breadth of the stage, and about the range of the characters on it. Still, I sorely lacked some guiding notions about the plot. I knew that it had something to do with the life of inquiry, but I could not figure out its beginning, its middle, and its end. There was nothing else for me to do but to get into the act by inquiring around.

To my surprise, the first character I ran across happened to be in the same predicament I was in. The two of us inquired of the third . . . ; the story was the same. . . . By the time the company reached a sizable number, the story was still the same. It was useless to go on like that, yet each hesitated to part from the company of the others, for we had something crucial in common: the predicament and the question. There was a possibility of putting our minds together to see if we could come up with an answer as to what the action of the play might be. Everyone spoke in turn. At the end there was an embarrassment in addition to the predicament: we had ended up with as many answers as there were minds available. We had to pause, reflect, and deliberate. . . . There was a possibility for each to try to support his opinions with reasons, while making efforts to understand what the others were saying, as they, each in turn, understood it themselves. We began to converse. In a way we made some progress: the embarrassment, which had been added, subsided and a new bond began to emerge. It was a bond of awareness that the various affirmations and denials in and of our opinions craved justification in terms of evidence, and that evidence as such is something that could be seen in common. At times we battled, at other times we conversed in a friendly way. Still, on the whole we were moving back and forth with no end in sight. Again we had to pause, reflect and deliberate. . . . There was a possibility of moving towards an end: in case of battles, to try to see clearly into the issues involved, "to raise the conflict to the level of rational articulation"; and in case of friendly conversations, to try to raise them to the level of illumination, of insight. Both tasks proved to be extremely difficult to sustain in conversation. Yet, to the extent to which each was trying, "the patterns of his respective affirmations and denials began to change, as his insight into possibility was deepening."

And so, to make a long story short, it finally dawned upon us that our conversation was occasionally reflecting the action of the life of inquiry: its beginning, its middle, and even an end. Some began to feel like trying out their roles on the stage at large. . . . But the magic spell of *Don Quixote* wore off. . . .

I found myself on the campus grounds in "The Land of Enchantment." The buildings stretched between a foothill and an arroyo, with the dormitories at either end, with the classroom buildings and the student activities center in the middle. It was getting dark, the lights went on, and soon various figures began to appear from various directions, following their converging and diverging paths towards their respective seminars. It was time for me to go, too. . . . End of the exercise.

How is the seminar?

The quotations in the exercise are taken from Cervantes, *Don Quixote;* Dostoevski, *The Diary of a Writer;* and The Dean's *Statement of Educational Policy and Program,* St. John's College, 1959. (Author)

The College and the Underprivileged

By LAURENCE BERNS

Longstanding injustices and neglect have deprived too many Americans of the resources and opportunities for advancement shared by most of their countrymen. The greatest sufferers, clearly, have been American Negroes. At St. John's, as throughout the nation in recent times, many have been moved to translate their feelings about these matters into action.

The situation at Santa Fe, where there is almost no Negro population, is different from the one at Annapolis. But there, too, a number of community projects have been undertaken. Under the Community Service and Continuing Education Program of the Higher Education Act of 1965 a project is in operation with tutor Stuart Boyd as director. Students have been leading seminars at the state mental hospital and at the state prison at Cerillos. A tutoring service for high school dropouts and near-dropouts was organized by students of the College. Students have been helping in local high schools as teaching assistants. We shall concern ourselves here, however, with activities directed mainly towards the Negro population and, therefore, at Annapolis.

At Annapolis, too, students have, on a somewhat occasional basis, tutored pupils at local high schools.

During June of 1968 a three-day pilot project under the auspices of the Jack and Jill Foundation of Washington, D. C., was tried with Negro boys who were scholastic "underachievers." Simple readings and a movie, *Raisin In The Sun*, were discussed in seminar, and some elementary mathematics tutorials were conducted. Baseball and basketball games took place in the afternoons. Tutors Peter Brown and George Doskow were in charge of the project. As a result of this project the Foundation is looking forward to a seven-week program during the summer of 1969 for 100 boys between fifteen and seventeen years old. They will all be seriously behind in their academic work, serious "underachievers"; 50 will be Negroes, 35 Spanish-Americans, and fifteen American Indians. A very simple St. John's curriculum is planned: seminars, mathematics and writing tutorials, and a choice of a class of instruction in reading or a laboratory. The program is to be directed by Leroy Giles, who has been in charge of the Upward Bound program at Howard University. There is some reason to doubt whether the program will materialize: only $20,000 has been raised out of a needed $140,000 (including the cost of student room and board).

In the spring of 1968 the Annapolis Faculty resolved to initiate an Annapolis Community Scholarship Fund at St. John's: its primary aim is to provide fees at St. John's for intellectually qualified but economically underprivileged Negroes from Annapolis. Efforts to raise funds for such students have not been as successful as anticipated, although the Honeywell Corporation has promised $400 for each of four years. There has only been one student recipient of such money. This student had applied successfully to the College, but was unable to attend because of lack of funds. She then left town for New York and was working in a bakery there when she was informed that funds would be available. (Contributions may be sent to the Fund in care of Julius Rosenberg, Director of Development, at the College.)

The Educational Enrichment Program for Annapolis was conceived and developed by teachers at St. John's and the Naval Academy in cooperation with officials at local high schools. The program was initiated in response to the Office of Economic Opportunity's failure to award an Upward Bound Program to St. John's for the year 1968-69. Its goals were generally those of the national program: in racially integrated programs, to stimulate the culturally and economically underprivileged towards greater educational achievement. The program at St.

Laurence Berns, tutor at St. John's since 1960, received his Ph.D. from the Social Sciences Division of the University of Chicago. He was a lecturer in the liberal arts at the University of Chicago from 1956 to 1959. He has written the chapter on Thomas Hobbes, *History of Political Philosophy*, Rand McNally, 1963, and a chapter on "Aristotle's Poetics" in *Ancients and Moderns*, Basic Books, 1964. He spent 1966-1967 on leave of absence as Associate Professor of Philosophy at Rosary College, River Forest, Illinois. He is currently engaged in a translation of Aristotle's *Politics* for Bantam Books.

John's was directed by tutor Benjamin Milner and carried on by nine tutors on a voluntary basis. The students were mostly in their ninth, tenth, and eleventh years of high school. Twenty-two enrolled and eighteen completed the program. All of those who completed it were Negroes. There were seminars, classes in mathematics, and English composition, and work in the art studio. Mr. Milner informs us, "There were some accomplishments—chiefly of a remedial nature—in English composition and in mathematics. To our disappointment, the seminar (a discussion of short stories, poems, novels, biography, and a movie) never developed as a significant learning experience for more than a few students. Some were too young, and some, while they could read the assigned texts, could not understand them, because of their very limited vocabularies and their not having the habit of using a dictionary. We learned a lot—about the students, about their needs, and the best way to meet them. For the students, I venture to believe, it was a significant educational experience, although neither they nor we could point to dramatic accomplishments."

One question raised by some of these experiences is whether St. John's, because it is framed for liberal education on the highest level, is the appropriate place for helping those who need the most elementary kind of instruction. It is very difficult for those without experience in the program to realize just how elementary the needed instruction is. The programs are, in effect, stopgap measures to make up for intolerably inadequate elementary school education. Most great books may presuppose too much: yet there may be some exceptions, e.g., Euclid and the Bible, and one tutor reports that his most successful class was a discussion based on Xenophon's *Education of Cyrus*, book one, chapter three, sections sixteen and seventeen. What does seem clearly to be transferable is the St. John's tradition of dedicated teaching, and especially the seminar training in dialectic and discussion that has been so successful in getting students to expose and reflect upon what is really going on in their minds, in involving them directly in teaching each other and themselves.

The closing exercises of the program on August 9 consisted of refreshments, an exhibition of the students' art work, and the following address by tutor Laurence Berns:

You have volunteered to devote six vacation weeks to the improvement of your minds and, we hope, your hearts. We congratulate you for having the good sense to choose to do so, and for having the good heart to stick it out to the end.

All animals need food, all animals need shelter and almost all animals need families. In this respect man is no different from the other animals. But man is the talking animal and the thinking animal, and when you bring those together, the learning animal. Man is the animal which through learning has the power to modify his feelings, to control his feelings, to improve his feelings, to improve his likes and dislikes.

This sounds very rosy. It is not so rosy. This great opportunity which Nature, or Nature's God, has opened up for man is a two-edged sword—it can cut one way and it can cut the other way. For man's thinking and talking, his power to learn, makes its way to man's feelings through the force of habit, through the formation of habit, and habits can be good or bad. The sword of learning is a two-edged sword, a dangerous instrument, because it can lead to bad habits as well as good habits. Man is the learning animal, and because of this even when he does the things all animals do—eat, seek shelter and have families—he does it with a difference: man can't just do things the other animals do, he's got to do them with style. We always watch each other's style—to see whether it's good style or bad. A man or a woman's style points to what he or she has learned. What I'm pointing to is that no man can help learning. It's *what* he learns that counts: he can learn to spoil his feelings, to corrupt his feelings, to make his likes and dislikes worse as well as to make them better. In fact, it's probably easier to do that than to make them better. If you don't put your mind to work at forming good habits, it's likely that, whether you know it or not, it will be working to form bad ones. Forming good habits, I believe, is what the business of education is chiefly about.

We must continually search for those teachers and those books which can guide our learning power towards improving ourselves, which can teach us how to be strong and sensitive, courageous, tender and thoughtful all at the same time. The best teachers (and this refers to books, too) are the ones that teach us and move us to become our own teachers, to become thoughtful critics of ourselves, that arouse in us the habit of constructive thoughtfulness. The best teachers and the best books make us aware of how much we lose when we waste our time.

There are some who think that the most important thing about a man is the size of his bankroll, or the sharpness of his clothes, or the size of his muscles, or the color of his skin. No matter how many of them there are, and there are a lot of them, they are very superficial people. What counts is the quality of a man's mind and heart, what he does and has done with his power to learn.

I should like to end this talk with some words from Dr. Martin Luther King, Jr., from his book *Strength to Love:*

> May I offer a special word to our young people. . . . Many of you are in college and many more in high school. I cannot overemphasize the importance of these years of study. You must realize that doors of opportunity are opening now that were not opened to your mothers and fathers. The great challenge you face is to be ready to enter these doors.

NEWS ON THE CAMPUSES

Annapolis Junior Appears on WFIL-TV in Philadelphia

Richard Ferrier, a junior from Oakland, California, appeared with four students from Bennington College in Vermont on Philadelphia's WFIL-TV on January 21st. The program, entitled "On Camera," specializes in controversial subjects. Every day one of five news columnists in the Philadelphia metropolitan area has a day "on camera" interviewing guests and discussing all kinds of topics.

The columnist and questioner for the Tuesday program was Otto Dekom, critic-at-large for the Wilmington, Delaware, *News-Journal*. The students were asked about the contrasting curriculums and differing aims of each college, both of which grant Bachelor of Arts degrees.

Goals Set for Western Consolidation Campaign

The Western Consolidation Campaign Committee has announced Santa Fe's financial goals for the three-year period ending June 30, 1971. The campaign will seek to raise a total of $3,896,000 for endowment ($2,000,000), a physical education building ($1,000,000), annual operating budgets ($693,000), and debt retirement ($203,000). The Committee is headed by Tom L. Popejoy of Albuquerque, recently retired president of the University of New Mexico.

At the same time that this campaign was announced, President Richard D. Weigle disclosed St. John's College in Santa Fe had received almost $2.5 million from members of the Board of Visitors and Governors in less than three and a half years. These donations were prompted by a challenge gift of $400,000 from a Board member who does not wish his name disclosed.

The Western Consolidation Campaign constitutes the second of three phases in Santa Fe's "Decade of Development," 1964-1974. About $5,445,000 was received in the initial period of 1964-1968. The College will seek $7,200,000 during 1968-1971, a total for the decade of $16,541,000, which is committed to the firm establishment of the St. John's idea in the west.

Urging support for the current campaign, an editorial in the Santa Fe *New Mexican* said that growth and recognition for a new college often come slowly. "We are pleased to note, therefore, that as St. John's in Santa Fe moves into its fifth year of life, it shows the potential for achieving the kind of local and national significance its many godparents had hoped for at the christening in 1964." The editorial cited the growth in enrollment, support by Board members and others in the West, participation of students in community service projects, initiation of the summer Graduate Institute of Liberal Education, and the construction of attractive and useful buildings.

Annapolis Students Conduct Seminars at Elementary School

Five Annapolis students have been conducting weekly junior "Great Books" seminars at Adams Park, a local elementary school within walking distance of the campus. The school counselor, Mrs. Sarra Shockley, requested the participation of St. John's students for the project which is similar to one carried on once before by students who have since graduated. Over thirty students from the fifth and sixth grades were chosen by their teachers for inclusion in the experiment.

Toni Karen Thomas, a junior who likes to be known as "T. K.," transferred to Annapolis from Santa Fe and found herself involved in the junior seminar program almost immediately. Working with her are Bonnie Welch and Dolores Strickland, Class of 1971, Marvin Cooper, Class of 1970, and Tom Geyer, Class of 1969.

T. K. states the program does take a great deal of time. "We have planning sessions where we decide upon the readings to be covered. Before the seminar we decide upon a question broad enough to encompass the whole work read, and after the class we meet to evaluate the day's work." She adds, with a smile, that having found herself in that position, she can understand the role of a tutor better now.

The seminar students come from varied races and economic backgrounds. "Each student has something valuable to offer," T. K. reports, "no matter what his background, and each should present his ideas as they relate to him. The students get to hear other interpretations of life besides their own."

Recently St. John's student polity donated $50 towards the purchase of books for the program. The children read and discuss classics such as Aesop's *Fables*, Milne's *Winnie-The-Pooh*, and Carroll's *Alice in Wonderland*.

Two Santa Fe Grads Write "Memos for the New President"

Two members of the Class of 1968 at Santa Fe are involved in research projects at the Center for the Study of Democratic Institutions at Santa Barbara, California. The appointments of Kenneth L. Kronberg and Philip P. Chandler II as Junior Fellows were announced by Center President Robert M. Hutchins. Center Fellows include Stringfellow Barr, former president of

St. John's College.

Hutchins said Chandler is assisting in studies on a world constitution and on restoring modern mathematics to the status of a liberal art. Kronberg is working on "Creating the Future"—a project involving "revolutionary development in technologically advanced nations."

The January, 1969, issue of the *Center Magazine* featured a section called "Memos for the New President," written by members of the Center, including Chandler, Kronberg, and Barr.

The two graduates called for a national review of the role of higher education.

"The problem centers around education, of which the university offers both too much and too little," Kronberg writes, "—too much to allow students to remain totally ignorant of the world, not enough to satisfy the opened Pandora's box of intellectual curiosity coupled with personal commitment."

Chandler writes, "The generation gap is not a natural phenomenon; rather, the rites of passage have been lost. Traditionally, the initial exposure to the liberal arts constitutes the transformation of children into free men.

"Reformation of the University awaits the renaissance of the liberal college; the solution to the generation gap requires a renewed faith in the potentials of human life," he concludes.

Stringfellow Barr in his "memo" asked the new President to set a higher cultural tone for this nation.

"Maybe the best way to raise the cultural tone of the nation is to integrate politics and art. You might, for example, submit the speeches your ghost-writers will be putting together to a decent poet in order to make them refer, as Lincoln's Gettysburg Address referred, not only to the matter at hand but also those few matters always at hand."

Finally, Barr urged that Americans be challenged by the "hard objectives mentioned in the preamble of the oldest written constitution in the world—ours."

Douglas Allanbrook Composes and Performs

Douglas Allanbrook's *4 Orchestral Landscapes—Symphony No. 3* was given its premier performance by the Oakland Symphony Orchestra in Berkeley, California, in the spring of 1968. Mr. Allanbrook, St. John's tutor and composer, whose works have been widely performed both in this country and in Europe, gave a harpsichord concert in St. Anne's Episcopal Church in Annapolis, on January 19th. He performed works by Couperin, J. S. Bach, and Rameau on the College's new harpsichord. The harpsichord was built by William Dowd of Boston, and modeled on an instrument made by Tasquin in France during the eighteenth century. The Presser Foundation of Philadelphia contributed towards the acquisition of the instrument.

Famed harpsichordist Ralph Kirkpatrick, Professor of Music at Yale University, gave the dedication concert on the instrument on November 1st in Francis Scott Key Auditorium.

Library Activities Make Friends for St. John's

An active and creative Friends of the Library Committee has set up several programs to bring Santa Fe residents and authors together and to arouse friendly interest in St. John's College.

Three book-author luncheons are scheduled to be held at Santa Fe's famous hotel, La Fonda, from March to May. At each luncheon three writers will discuss contemporary literature and its production. Dates set by the Committee are March 14th, April 11th, and May 9th. Participating Santa Fe authors are to include John Creasey, Jack Shaefer, Richard Stern, Dorothy Hughes, Richard Bradford, Charles Bell, and Donald Hamilton, with others to be named later.

The Committee sponsored another popular event—"A Sampling of the Poets' Roundup"—last October as a benefit for the Library. This was a nostalgic revival of the Poets' Roundup held regularly in Santa Fe during the thirties when local writers gathered to read their works to each other and friends. Mrs. Edgar L. Rossin, chairman of the committee planning the event, is the daughter of the founder of the original Roundup, the late Alice Corbin.

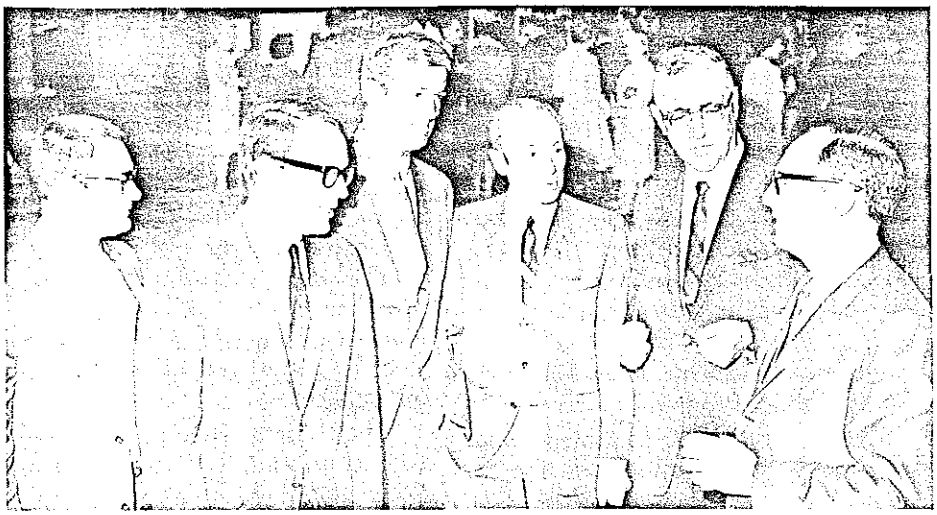
The Library received a number of generous gifts of books and money from friends of the College this year, including nearly 400 books last fall from John Dodds of New York. Dodds, a former resident of Santa Fe, is a member of the College's Board of Visitors and Governors. He and his wife, actress Vivian Vance, helped plan commencement week activities for the first graduation last year.

Graduate Institute Plans Third Summer Program

The summer Graduate Institute in Liberal Education will hold its third session at St. John's in Santa Fe, June 23rd to August 15th. Conducted by members of the Faculty from both campuses, the Institute offers to members of the teaching profession, and others who are qualified, the opportunity to pursue a carefully planned program in the liberal arts, based primarily on the study and discussion of important works of Western thought.

The Institute was started in the summer of 1967 with a program on Politics and Society. Two other subject-areas were offered in 1968—Literature, and Philosophy and Theology. Mathematics and Natural Science will be added this summer to complete the four-part program. Students earn nine hours of graduate credit in eight weeks, approved for teacher certification by the New Mexico State Board of Education. Those who complete all four summer programs successfully, or three summers at St. John's plus nine hours of graduate credit from another institution, will earn a Master of Arts in Liberal Education from the Institute. The first degree will be awarded this year.

The academic program consists of seminars, tutorials, preceptorials, and, with the introduction of the Mathematics and Natural Science program, laboratories.



GATHERING—Six members of the Board of Visitors and Governors gather during a reception in the lobby of Key Auditorium on Friday, March 7th. They are, left to right, Myron L. Wolbarsht, Class of 1950, professor of ophthalmology, Duke University, Durham, N. C.; John D. Oosterhout, Class of 1951, assistant branch chief of the Tracking Division, NASA Goddard Flight Center, Greenbelt, Md.; Frank Appleton, Elgin Hereford Ranch, Elgin, Ariz.; Emmanuel Schifani (Lt. Gen. Ret.), Springer Corp., Albuquerque, N. M.; Louis T. Rader, vice president and general manager, Industrial Process Control Division, General Electric Co., Charlottesville, Va.; and Martin H. Dubilier, president and chief executive officer, Kearney-National, Inc., New York, N. Y. Wolbarsht and Oosterhout are Alumni Representatives on the Board. (Courtesy of Lee Troutner/*The Evening Capital*)

The Institute's first director was Robert A. Goldwin, an Annapolis alumnus. The current director is Elliott Zuckerman, an Annapolis tutor.

Applicants for admission must have a Bachelor's degree from an accredited institution or the equivalent in study and experience. Although the curriculum is designed primarily for teachers, applications are invited from others. Decisions on admittance are made by the Admissions Committee of the Faculty. Students who plan to receive their Master's degree from another institution are advised to consult that institution before enrolling at St. John's.

Fees have been kept low thanks to underwriting from the Carnegie Corporation. Twelve teachers from inner-city schools in Baltimore have attended with fellowships granted under the auspices of the Hoffberger Foundation. Ten teachers from Washington, D. C., inner-city schools have also attended under scholarships, six of which were granted by the Cafritz Foundation.

There were 91 students enrolled in the program last summer, with eight tutors from Annapolis and five from Santa Fe teaching the eight-week curriculum. All those who have been connected with the Institute have been gratified beyond expectation by the enthusiasm, seriousness, and dedication with which these older students have embraced the Program. Representative comments during first summer don rags were, "Why didn't we hear about these books before!" and "Everyone talks about it, but you people really are concerned with what students are thinking about." More about the Graduate Institute will appear in a future issue of *The College*.

All inquiries regarding applications and fees should be sent to the Graduate Institute in Liberal Education, St. John's College, Santa Fe, New Mexico 87501.

Faculty and Staff Make Off-Campus Visits

Several members of the Annapolis Faculty and staff visited off-campus this past year. Dean John S. Kieffer, Assistant Dean Robert Spaeth, and tutor Hugh P. McGrath travelled to Macalester College in St. Paul, Minnesota, at the end of October. Joining them were John Steadman and Elliot Skinner from the Santa Fe campus. The dean and four tutors were returning a visit the Faculty of Macalester paid to St. John's in the college term year 1966-1967. Discussions were held comparing the ways in which the two schools conceive of and try to fulfill the aims of liberal education. Among the topics discussed was the impact and potential impact of liberal education on today's world.

Edward M. Godschalk, Assistant Director of Admission on the Annapolis campus, travelled to Minneapolis-St. Paul in early November, Milwaukee in late November, Chicago in early December, and Pittsburgh in early February visiting public and private high schools. He also arranged showings and question periods about our 16 mm. film, entitled "St. John's College," filmed without a script and without rehearsal, which describes St. John's and its aims.

Tutor emeritus Ford K. Brown was in New York City for a social hour and organizational meeting of the New York alumni chapter on February 5th. Thomas Parran, Jr., Director of Alumni Activities, and Darrell L. Henry, President of the Alumni Association, accompanied him. They also attended the February 21st alumni reception and dinner in Philadelphia.

Students Endorse Program at St. John's

Students on the Annapolis campus responded with a whole-hearted endorsement of the College in a survey taken in October of last year.

According to Director of Admissions James M. Tolbert, a random sample of students was asked about the success of the college program and life at the school. The survey, entitled "Questionnaire on Students and College Characteristics," was prepared by the Educational Testing Service in Princeton, New Jersey.

One set of answers indicated that 87 percent of the students were more concerned with academic life than with social activities. Ninety-four percent thought the faculty-student relation-

ships were close and informal, and 98 percent declared a majority of the faculty seem genuinely interested in teaching. In addition, the students said, the College has excellent library resources, and it sponsors a rich cultural program, attracting nationally known scholars to address students and faculty.

One section of the questionnaire concerned classroom activity and faculty-student relationships. Ninety-four percent of the students stated that the tutors challenged them; 95 percent believed that the students are encouraged to think for themselves. Ninety percent of the students thought there was a great amount of contact with the faculty outside the classroom, with the tutors treating the students as individuals.

The questionnaire also showed that the students were rather fully involved in intramural athletics, recreation-outing activities, dramatic productions, dating and social life (79 percent).

Eighty-nine percent expected to continue their education into graduate or professional schools. Eighty-six percent were satisfied with the College's assistance in moving them towards their ultimate educational goals.

The greatest endorsement of the College was found in the response of 97 percent that they would recommend the College to like-minded high school seniors.

The students were given the opportunity to write comments on the reverse side of the answer sheet. Many students wrote further descriptions of the College, its program, and life on campus. One student commented that St. John's "is committed to the active use of reason by its members." It encourages "education, not instruction," wrote another. Students warned that those who are much interested in social life should look elsewhere for a college education because St. John's is highly academic and intellectually inclined, with a difficult curriculum. They further encouraged those who do not know the College to obtain a catalogue and to visit the campus. "St. John's is like no other," one enthusiastic student concluded.

Mr. Tolbert said results of the questionnaire were compiled by the Educational Testing Service and will constitute part of the description of St. John's in *The College Handbook*, an informational manual prepared by the College Entrance Examination Board for students in secondary schools.

Freshmen Tell Why They Like the St. John's Program

Several Santa Fe freshmen were asked recently to comment on the St. John's academic program after their first few months on the Santa Fe campus. Their remarks included:

"I think . . . that the part I like best here is the atmosphere, where a person who thinks seriously is not regarded as a freak, as is often the case elsewhere."

"Whether putting a Euclidean proof on the board, breaking down the grammar of a Greek sentence, or discussing a play by Sophocles, the instructor doesn't ask one to accept but to question."

"St. John's is not perfect, but it is one of the best schools there is. I do my work to learn, not for a grade, and grades can be an awful pressure. My main interests have always been in English and languages, but lab has opened up something totally new for me."

"The personal validity of the work here tastes very good."

". . . the intense discussion and learning in such a casual atmosphere bring student and tutor together, not so much as the teacher and the taught, but as equal partners in the task of learning."

"To be honest, I could not say St. John's is for everyone, only for those individuals willing to discuss ideas, not merely memorize them."

"I have discovered through discussion not only a latent ability to speak, lost in hum-drum, lecture-type classes, but also an ability to write."

"The setting of the school is an obvious advantage: natural surroundings and Santa Fe."

"I like the life of the seminar—conversation which seeks to be meaningful."

"Although this is a good learning situation, with good tutors and small classes, I feel that the books themselves are what makes the school what it is."

"The seminar transforms what might otherwise be dry, distant classics into living masterpieces of human experience. You have to work hard to have a dull seminar."

"The serious student will find it close to impossible to run out of interesting things to think about in the St. John's program."

"The thing that is most enjoyable about St. John's for me is the people. For the first time in my life I have found people who like to really talk about things. Tutors and students alike are willing to sit down and thrash out a question with me, no matter how long it may take, or what subject it may be. That's what happiness is."

Chess Tournament Held on Annapolis Campus

The first annual Great Books Open Chess Tournament was held in the Baldwin Room of Campbell Hall January 24th through January 26th on the Annapolis campus. The tournament was sponsored by the United States Chess Federation and the District of Columbia Chess League. The successful meet was organized by St. John's students.

First place prize money of $125 was shared by three out-of-state winners, Carl Sloan of Alexandria, Va.; William Gary, Jr., Charlottesville, Va.; and Pedro Saavedra of the Math Department of the University of Virginia, Charlottesville, Va.

Three St. John's students as well as three United States Naval Academy midshipmen participated in the tournament. Of the eighteen entrants, Marvin Cooper ('70) and Alan Plutzik ('71) placed fifth and sixth respectively, only one-half point behind the winners. Bob Dunleavy, a freshman at St. John's, also participated.

ALUMNI ACTIVITIES

Dinner Honors Medical Men

The annual Mid-Winter Dinner of the Alumni Association, held this year on March 15th, paid tribute to those alumni in the medical profession. Dr. Thomas Bourne Turner of the Class of 1921 was asked to represent the other doctor-alumni in receiving special recognition from the Association.

This year's mid-winter fete was designed along lines somewhat different from those followed in earlier years. The Dinner Committee, headed by Edward Webby '63, was aware of past criticism that there should be more to the Dinner than just a meal. Consequently a full-scale dinner-dance was arranged at the Barn in Glen Burnie. There was an open bar both before and after the meal, a roast beef dinner, and dancing to live music until 1 a.m. As this goes to the printer, some weeks before the event, prospects pointed towards a good turn-out of alumni and guests.

Dr. Turner, now dean emeritus and professor of microbiology at the Johns Hopkins University School of Medicine, first came to St. John's as a subfreshman in the Preparatory School. He graduated from the College in 1921 and entered the University of Maryland Medical School. In 1925 the new doctor started an internship at the Hospital for the Women of Maryland, and the following year was a resident at Mercy Hospital. From 1927 to 1929 he held a fellowship in medicine at the Hopkins School of Medicine, and was later an instructor and then an associate in medicine.

Dr. Turner departed temporarily from the academic world in 1932, when he became a staff member of the International Health Division of the Rockefeller Foundation. In 1939 he was appointed professor of bacteriology and director of the Department of Bacteriology, Johns Hopkins University School of Hygiene and Public Health. Except for a four-year tour in the Office of the Surgeon General, U. S. Army, during World War II, Dr. Turner remained at the Hopkins until his retirement in 1968. He became dean of the medical faculty in 1957.

Dr. Turner serves on the advisory committee on medical research of the World Health Organization, as well as on the national advisory council of the National Institutes of Health. He is a past president of the Association of American Medical Colleges, and a fellow of the American Public Health Association.

Although busy professionally, Dr. Turner has found time to serve as both secretary and chairman of the Board of Visitors and Governors of the College.

Gone But Not . . .

The Alumni newsletter *about St. John's*, just two years old in March, has gone the way of the *Saturday Evening Post*, *Colliers*, and other publications which used to be. This section of *The College* will now serve as the principal conveyor of news for and about alumni.

It might be well to remind our readers of our unappeased appetite for news; with material for only slightly over a page of Class Notes, for example, we are on a very meager diet! Things are happening to each of you, or you are causing things to happen. Your classmates and friends really would like to hear about them. So, when you do something noteworthy, or something noteworthy happens to you, let us in on the good news.

Regional Chapters

Regional alumni committees or chapters, key elements in most alumni organizations, have never held that position in the Alumni Association of St. John's College. The chapter concept is not a new one, however, and at times in the past there have been active groups of alumni in a number of cities. For whatever reasons, these chapters have become quiescent over the years; today, only about two meet even once a year.

Interest in regional chapters has been renewed since last October, when Darrell L. Henry took over the reins of the Association. Mr. Henry believes that one way to a strong and lasting relationship between alumnus and College is the extension of the College community beyond the campus limits. To take the College into the home areas of the alumni requires a local organization with which the Association and the College can work. This is where the regional alumni chapter fits into the picture.

Initially, four centers of alumni population were selected for special attention: New York City, Philadelphia, San Francisco, and Los Angeles. The last three of these have had chapters in the past, so New York was the only truly new area. Appropriately enough, the first general meeting took place in that city.

On February 5th about 65 alumni and guests met in a Second Avenue restaurant. Francis Mason '43, Steve Benedict '47, and Ralph Herrod '50 headed an *ad hoc* committee for the affair. Ford K. Brown, invited specifically for the occasion, delighted everyone with his commentary on the College as viewed by a tutor emeritus.

The next regional meeting took place

all the way across country in San Francisco on February 16th. Under the guidance of Morrow and Carol Otis '64, a dinner for some seventeen alumni, spouses, and parents was arranged. Tom Parran reported briefly on affairs at the College, and on the general plans for renewing activity in alumni chapters. As in New York, the high percentage of younger alumni promised well for the future.

February was apparently a popular month for alumni meetings. In Philadelphia the old Delaware Valley chapter assembled 60 strong on February 21st. Baker Middelton '38 and Victor Schwartz '61, with assistance from Ed Dwyer '30 and others, put together this fine affair. President Weigle, Ford K. Brown, and Darrell Henry represented the College and the Association.

After the preliminary organizational phase, it is hoped that regional groups will devote their attention to specific programs or projects. Seminars, panel discussions, talks by tutors or staff officers, and social events have been suggested. While the Association and the College will lend all possible support, regional groups must decide for themselves what they want to do.

King William Associates

This year a special category of alumni donors has been established. Any alumnus who contributes $100 or more for current unrestricted purposes is enrolled in the King William Associates.

Established primarily to recognize those alumni who support St. John's in a special way, the new designation also emphasizes the importance of the unrestricted gift as the principal form of alumni giving.

By February 21st eighteen alumni from as many classes have been enrolled as charter members of the Associates. Before the end of the Campaign many more will have joined. Why not add your name to the rolls?

The first eighteen King William Associates are: Richard H. Hodgson '06, Benjamin Michaelson '12, Carey Jarman '17, Robert A. Bier '19, Milton G. Baker '21, W. Royce Hodges '26, G. Newton Scatchard '30, Vladimir F. Ctibor '32, Stanley J. Bartis '33, Dalton M. Welty '35, Samuel H. Desch '36, Paul R. Comegys '41, Haven E. Simmons '44, John J. Lobell '46, Thomas G. Fromme '50, Jac Holzman '52, and Arthur Kungle, Jr. '67.

Help Wanted

Completed Alumni History Questionnaires are rather important for the Alumni Office. Many of those mailed to alumni last summer have not found their way back. If you have not filled in yours, please do so and return it to us.

How's Your Memory?

Can anyone identify the alumni in the back-cover picture? There are a number of old photographs like this in the Alumni Office. Every now and then we will reproduce one, and ask for your help. We would like to hear from you old-timers.

Class Reunions

Comments recently received by your Alumni Director indicate considerable interest in class reunions. This is a welcome turn of events, and will be supported in every way possible. Two things can be done immediately: we can set up a specific schedule for formal reunions, and we can activate or reactivate class secretaries.

For the schedule, we propose that each class hold a formal reunion on the 5th, 10th, 20th, 25th, 30th, 40th, etc., anniversaries of the graduation of that class. We suggest that a logical time for these gatherings would be at Homecoming each fall, and that the reunions be held on campus, or at least in Annapolis. (Santa Fe alumni in 1973 may, of course, want to have their 5th reunion in Santa Fe.)

Class secretaries provide a point of contact with the classes, and are thus essential to a successful reunion program. Some of the earlier classes may have had a more complete organization, but almost all classes have had at least a secretary. In some classes we will have to find replacements, and may even have to draft a volunteer or two.

For this coming October, then, we should like to invite classes of '09, '19, '29, '39, '44, '49, '59, and '64 to make a particular effort to be with us. Final arrangements for Homecoming must still be made, but it is quite likely that the dedication of the "new" Library building will be held at that time.

We shall be in touch with the classes mentioned above in the months ahead. Plan now to come to Annapolis on October 18th.

CLASS NOTES

1872

Dr. *James Davison Iglehart* in February was inducted posthumously into the Lacrosse Hall of Fame. Dr. Iglehart, the father of lacrosse in Maryland, is credited with bringing the sport to the Baltimore area. The first game in Baltimore was played on November 23, 1878.

1910

Mr. & Mrs. *Newton B. Collinson* celebrated their 50th wedding anniversary in November.

1913

John Wilson was inducted posthumously into the Maryland Athletic Hall of Fame in December. An outstanding football player and coach at St. John's, Mr. Wilson also coached at the Naval Academy for many years.

1918

Clyde E. Bourke and Mrs. Charles H. Anderson were married on December 23, 1968, in Irvington, N. Y. The Bourkes make their home in Annapolis.

1921

Luther S. Tall joined radio station WMAR-FM (Baltimore) as an account executive last fall. Mr. Tall had earlier retired from positions with W. H. Lomeyer, Inc., and Payne and Merrill, Inc. He is a former president of the Alumni Association.

1922

Richard T. Porter, noted baseball player at St. John's, and later with the Baltimore Orioles and the Cleveland Indians, was inducted into the Maryland Athletic Hall of Fame in December. Mr. Porter now makes his home in Drexel Hill, Pa.

1932

Another St. Johnnie now in the Lacrosse Hall of Fame is *Philip L. Lotz*, now practicing law in Staunton, Va. Mr. Lotz joins his brother *Edwin*, who was admitted to the Hall in 1967. As undergraduates they formed the backbone of the defense when St. John's played Canada in the 1931 Lally Cup series. Phil Lotz was named captain of the All-Time All-American Lacrosse Team in 1932.

1936

Samuel H. Desch, former executive vice president and a director of the Pepsi-Cola Co., recently was appointed president of the Dairy and Services Division of Borden, Inc. Mr. Desch was elected to the Board of Visitors and Governors of the College at Homecoming last October.

1938

Thomas E. Smith was recently promoted to licutenant-colonel in the Maryland State Police. Col. Smith is now chief of operations, second highest position on the force.

1939

James R. McQueen, Jr., president of the Trojan Boat Co., and president of the National Association of Engine and Boat Manufacturers, opened the 59th National Boat Show in New York on January 25th.

Dr. *Francis J. Townsend, Jr.*, is one of a group of interested citizens seeking to build and staff a year-round emergency treatment center in Ocean City, Md.

1942

Albert A. Poppiti, until January 7th the Commissioner of Public Safety of Wilmington, Del., recently addressed the Maryland Governor's Conference on Fire Prevention. Mr. Poppiti's topic was "Firefighting Problems during Civil Disturbances."

1943

Francis S. Mason, Jr., last fall assumed duties as assistant to the president of Steuben Glass in New York City.

1944

Joseph F. Hollywood, Jr., was recently promoted to assistant professor of science at the U. S. Naval Academy.

1947

I. Wendall Marine, a representative of the U. S. Geological Survey stationed at the Atomic Energy Commission's Savannah River (Ga.) plant, was recently awarded a Certificate of Appreciation by the Commission. Dr. Marine's area of primary concern has been the long-term storage of radioactive waste materials.

1951

John F. Horne, Jr., recently joined the faculty of Anne Arundel (Md.) Community College. He will teach a new course in Afro-American culture. Earlier, Mr. Horne was social studies advisor to Harvard University's Nigerian Project for two years.

1956

Everett H. Wilson is an assistant professor at the University of Maryland School of Social Work.

1958

Christina (Sopher) Neuman graduated from Pomona College last June, *cum laude* and Phi Beta Kappa. She is now working toward an M.A. degree in German at the University of California in Riverside.

1960

Captain *George B. Jones, III*, a member of the U. S. Army for seven years, is a helicopter pilot stationed in Savannah, Ga.

1962

Barry L. Fisher, currently on a surgical residency at Cedars-Sinai Medical Center in Los Angeles, plans a further residency in pediatric surgery on the East Coast starting in 1971. Dr. Fisher received his medical degree from Albert Einstein College of Medicine (1966), and interned at Einstein College Hospital. He and his wife, the former Irene Katz, were married in 1966, and have a son, Scott Robert, born last May.

William R. Salisbury and Diana Curns were married in December in Kronberg, Germany. Mr. Salisbury is a Foreign Service Officer at the American Consulate, Frankfort-am-Main.

1963

Alan Dorfman is now an instructor in mathematics at Catonsville (Md.) Community College. He holds a master's degree from Johns Hopkins University.

Robert K. Thomas and Rosemary Jierjian were married in December in Beirut, Lebanon. Mr. Thomas is with the USIA in Lebanon.

1964

A welcome letter from *Jeremy Leven* brings us up to date on his many activities. In addition to founding, writing, producing, and directing *The Proposition* (see November newsletter), he spent four months in Europe last summer. In Florence he met Linda Forte, whom he married in December. He is now starting a professional theater in Cambridge (Mass.), and in his spare time has been travelling and lecturing in connection with his research at Harvard. There he leads a team developing an educational system for the year 2000.

It's now *Captain Kevin J. Witty*, U. S. Army. Capt. Witty, an instructor in the Engineer School at Ft. Belvoir, Va., was promoted last fall.

1966

The engagement of *Alexis du Pont Valk* and Cynthia Zuvekas of Joplin, Mo., was announced on December 1st. Miss Zuvekas is a graduate of Ball State University, while Mr. Valk is now studying at the New England Conservatory of Music in Boston.

Michael D. Weaver has received an assistantship and tuition scholarship in philosophy at the University of Cincinnati.

1967

Gay Diane Singer and *Joseph P. Barrata* '69 were married last June. The couple is living in Annapolis while Mr. Barrata completes his senior year.

1968

Santa Fe graduates *Philip P. Chandler III* and *Kenneth L. Kronberg*, now junior fellows at the Center for the Study of Democratic Institutions, recently were in the news (see news from Santa Fe elsewhere in this issue).

Bren P. Jacobson is college representative in the eastern Great Lakes area for Dodd, Mead & Co.

William R. Owens (SF) and *Nancy Anne Wood* SF '71 were married in Albuquerque on January 3rd.

Gilbert Renaut is now teaching mathematics at Edmondson High School in Baltimore.

Ruth Ann (Nelson) Hiltebeitel writes that she received her A.B. degree from Brown last June, with a major in experimental psychology. She lives with her husband and baby daughter in Winnepeg, Canada.

In Memoriam

1904—R. Tunis Strange, Annapolis, Md., December 10, 1968.

1906—George Don Riley, Baltimore, Md., November 14, 1968.

John B. Wells, Annapolis, Md., January 4, 1969.

~~1908~~—Lewin Wethered Barroll, Baltimore, Md., February 2, 1969.

1910—Charles A. Mullikin, Baltimore, Md., February 8, 1969.

1923—H. B. R. Roberts, Salisbury, Md., March 4, 1969.

1925—Charles W. Whayland, Annapolis, Md., February 24, 1969.

1933—Dr. Lincoln J. Magee, Winchendon, Mass., December 8, 1968.

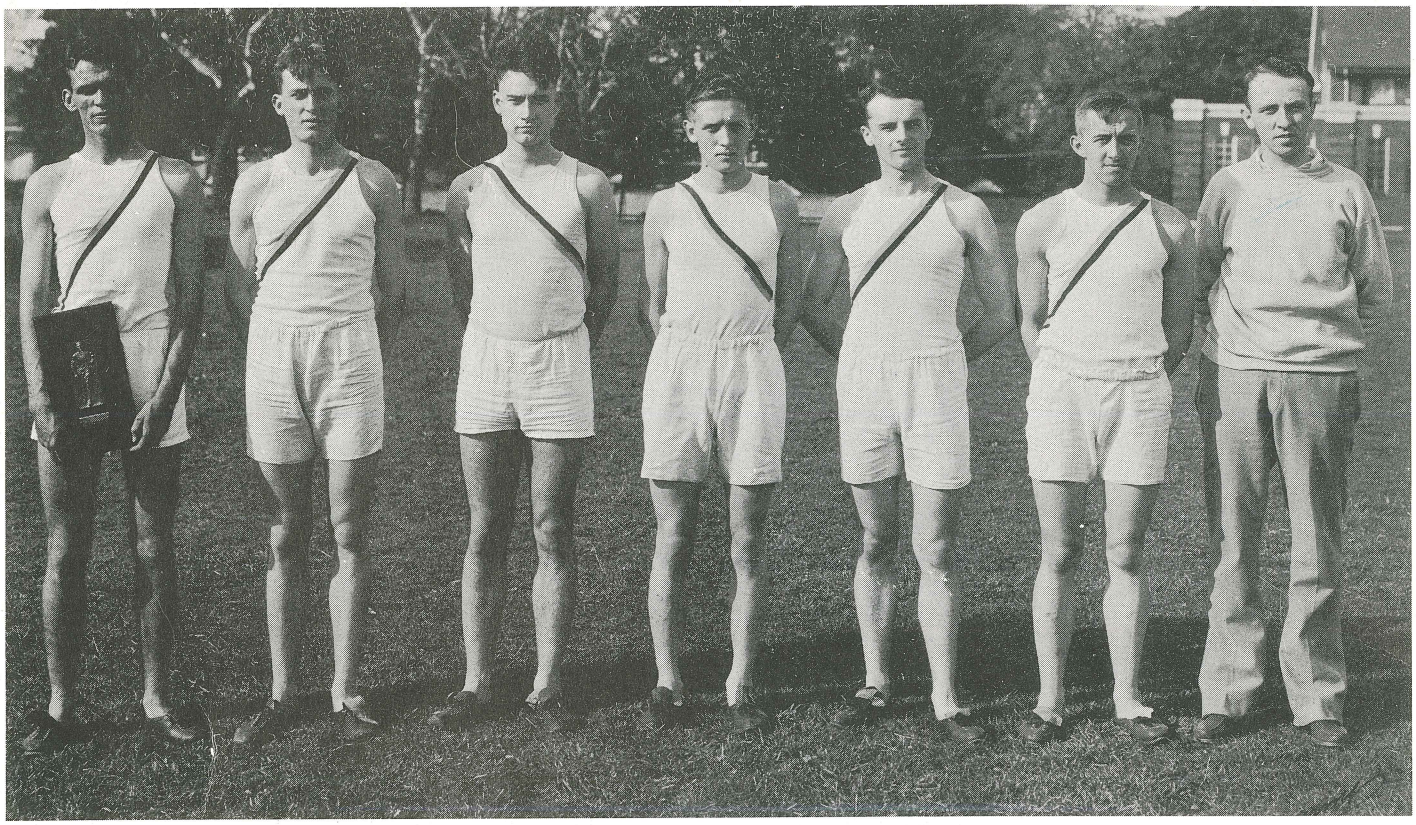
1934—Dr. Eugene J. Dionne, Fall River, Mass., 1968.

1935—Lawrence J. O'Connor, Linthicum Heights, Md., January 29, 1969.

1940—John E. Duffy, Annapolis, Md., November 19, 1968.

1944—Harrison Sasscer, Chevy Chase, Md., January 19, 1969.

1966—C. Philip Ackerman, New York City, December 8, 1968.



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